THE PRESVMPTVOVS MANS MIRROVR: OR A Watch-bell to rouze up a ſecure Sinner out of his ſleep of ſecurity: Wherein, the Cauſes and Antecedents, the Effects and Conſequents of Preſumption: Together with Motives and Remedies againſt it, are diſcuſſed and ſet forth.

By *Beniamin Auſtin*, Maſter of Arts and Preacher of Gods Word at *Braddon* in *North hampton ſhire*.

Pſal. 19 13. *Keep back thy ſervant from preſumptuous ſins, let them not have dominion over me, then ſhall I be upright, and I ſhall be innocent from the great tranſgreſſion.*

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TO
THE RIGHT
WORSHIPFVLL
Mr. *William Cockaine*, Master of the Company of the Skinners, and to the worshipfull Mr. *Matthew Cradocke*, Mr. *Zachariah Highlord*, Mr. *Thomas Collins*, and Mr. *Richard Alpert*, Wardens, and the rest of that worsh p-ful *Society*.

IT may seeme strange (right worshipfull) that I have presumed

to dedicate this small treatise to your worthy Society; but to whom should I dedicate the first fruits of my labours, if not to those from whom I received the first encouragement of learning: Haply time hath long since worn out of your remembrances, the benefit I received from you. With me it remaineth

neth indelible, if the Lord by this my weake labours may be glorified, any member of the Church edefied, or any poore Chriſtian enthralled by Satan in the ſtrong chaines of any cuſtomarie ſins, be by this means releaſed, I have my deſire. In the meane while I ſhall pray that Gods bleſsing

may descend on the head of every one in your worshipfull Company, and shall ever remaine,

Your Worships

daily Orator,

Benjamin Austen.

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THE

THE PRESVMPTVOVS MANS MIRROVR.

CAP. I.

THE greateſt bleſſings, if they be abuſed, turne into the heavieſt curſes; and the wicked are oftentimes moſt grievouſly plagued, when as they ſeeme to themſelves, and to all that judge according to outward appearance to be in the greateſt favour, and in their chiefeſt felicity. Who would not have

posed God to have beene appeased with *Iudah*, and the fiercenesse of his wrath to have beene turned away from his people, when as tender-hearted *Iosias* did rule them: seeing by the testimony of the Holy Ghost, *There was no King before him like unto him, that turned to the Lord with all his heart, with all his soule, and with all his might, according to all the Law of Moses, neither after him arose their any like him;* yet even in his dayes was God angry with them for the abominations of wicked *Manasseh*, when as they enjoyed a most peceable time, under the happy reigne of a most religious prince. Neither did God in his anger, now onely bestow seeming blessings on the wicked *Israelites*, but also in the barren wildernesse, God seemed to afoord them an extraordinary blessing, when as *he rained downe flesh upon them as the dust, and feathered fowle as the sand of the sea shore*, when as *they were fed a whole month with quailes*. Yet now

1 King. 23.25.

2 King. 23 26.

Psal 78. 27.

Num 11. 9.

the

the consuming wrath of a sinne-punishing God waxeth hot against them, now *will he make his arrowes drunke with blood, and his sword shall devoure flesh.* A scarefull, and a mighty plague brake *in among them.* For *while the meate is in their mouthes, the wrath of God commeth on them, and slew the chosen men of Israel, his wrath was kindled against them, and he slew them with a mighty great slaughter.* Who afore would not have supposed these murmuring Israelites to be in an happy estate, they did aske onely for flesh and were fed with quailes, they desired *cucumbers, melons, leekes, onyons and garlick*, God feedeth them a whole moneth with the daintiest food. Their bellies were now filled with Gods hid treasure, and they had more then heart could wish. But at the length this proveth a curse, as all Gods blessings are to the wicked: who punisheth men the more, because they make not the right use of his manifold

Deu 32. 41. Psal. 106. Psal. 78. Num. 11. 32. Num. 11. 5.

favours, which he continually heapeth on them. God giveth them to shew his love, and to draw man unto him, but proud man receiveth them as due debts, and not as any favours from the most High, and therefore are they not profited, not benefited by them: Indeed the wicked are fatted with prosperity; but this fatting is, *preludium mactationis*, a forerunner of slaughter, and therefore the Prophet *Ieremy* saith, in a propheticall prayer, *God will pull them out to the slaughter*, as fatted sheep out of a fold. For what fruit do the wicked reape from all worldly blessings, but only that of the foole in the Gospell, to lull themselves asleepe in security, to sing a requiem unto their soules, and to give ease to themselves, because *they have goods laid up for many yeares*, or that of the Epicureos *Ierab*, in times of mourning to rejoyce, feasting deliciously in that time when as God by his irefull judgements had called

Hose. 2. 8.

Calvin.

Ier. 12. 3.

Luk. 12.

led them to fasting, to eate and drinke, because their time was short, *Let us eate and drinke* (say they) *for to morrow we shall dye*, and no wonder. For the godly themselves sometimes make but little better use of them; whilst the *bridegroome tarried long, all the virgins slumbred and slept*; the wise virgins slumbred, and slept as well as the foolish. Christ deferring his comming, both for the further growing in grace of the righteous, as also for the conversion of the wicked, they both for a while slept in security. For sinne is so fruitfull in peace, and prosperity, that it multiplieth like gnats, or vermine in a dead carcase, whole multitudes are produced by the cleere sunne-shining of one only day. For where security hath once setled it selfe, there quickly ariseth presumption, which if it be once rooted in the heart of man, what sin dareth not he act? what wickednesse feareth he to commit?

Esa 22. 12. 13.

Mat. 25. 5.

CAP. II.

What Presumption is.

Aqui. 2dæ. quest. 1dæ. Arg. 1°. & 2°.

PResumption (as it may be collected out of *Aquinas*) is an immoderate confidence of getting these things by our owne strength, which is above our strength: or it is the excesse of hope in getting these things without meanes, which concerne the power and mercy of God: as to expect and looke for Heaven without faith, and repentance. Or rather more plainely thus, *Presumption* is a sinne, whereby wicked men in regard of Gods blessings, and long-suffering patience towards them, have their hearts with selfe-love and pride, lifted up in a vaine confidence of their own sufficiency, or Gods goodnesse towards them, waxing secure, and haughty in their lives without any feare of sinne, or Gods judgements for them

them; so then, security is the beginning of presumption, and presumption is the height of security.

CAP. III.

The kindes of Presumption.

PResumption is of two sortes, The first ariseth from selfe-love, and a vaine confidence in mans owne sufficiency: when as man presumeth to get that by his owne strength, which exceedeth his power, and attributeth that to himselfe, which is the proper and peculiar act of the Lord Almighty; this may sometimes be in the godly, when as they attribute that to nature, which proceedeth of grace. Thus also the Papists erre in their doctrine of Justification by workes: when as they hope to attaine Heaven by their owne merits; and this was the Divells sinne in the judgement of *Aquinas*, for the which he was cast downe

into Hell, for he thought to have obtained Heaven, *per virtutem suæ naturæ, non ex divino auxilio, secundum Dei dispositionem.* Hee thought to have obtained his eternall felicity by his owne power without any aid of Gods assisting grace; and to this agreeth the wordes of *Anselme*, *Appetijt illud ad quod peruenisset, si steterisset.* The Divell had attained that which he sought for, had he not sought it by indirect meanes and so fallen. Where by the way, ye may perceive the dangerous, or rather diveliſh doctrine of the Papists, which desire to attaine Heaven, as the Divell would; for which proud presumption without repentance, they may expect the same downefall.

Aqui. 1ª. qu. 63. art. 30.

Cap. 4. lib. de Casu diaboli.

2. There is a presumption which ariseth out of pride, when as man inordinately relying on Gods power and mercy, trusteth to obtaine Heaven without repentance: the chiefe foundation of this sinne is pride, when as man doth so highly esteeme

esteeme of himselfe, that he thinketh God will not punish him for his sinne, or exclude him from glory for his rebellions; and this sinne by reason of mans perverse will, is furthered by Gods patience, or slackenesse in punishing (as some count it.) Although as S. *Peter* speaketh, *the Lord is not slack in his promises, but is long-suffering to us ward, not willing that any should perish, but that all should come to repentance,* which they are willingly ignorant of, and therefore walke after their owne lusts, and waxe secure and haughty in their lives and conversations, thinking because God doth not presently strike, he will not strike at all. But these men must know, though God hath leaden heeles, he hath iron hands; he commeth slowly to punish, but he payeth home, for the longer he deferreth it, the greater will the vengeance be when it lighteth. If therefore the Lord of Hosts be long in scattering of the arrowes

2 Pet. 3.

of his judgements amongst us, it is because he is resolved to have them drawne the deeper, that they may make the deeper impression when he shooteth. The Almighty will not be long ere he smite you for your sinnes, he is only carrying about of his arme to fetch the greater stroake, that by the weight of the blow, ye may take notice of a provoked omnipotency, angry with you for your sinnes. Wherefore (O presuming sinner) thinke not, because God is for a while patient, that this his patience will indure for ever, but know, *Patientia læsa vertitur in furorem.* The meekest patience, if provoked, turneth into the greatest fury.

CAP. IV.

In whom these sinnes may be.

THese sinnes may be in the regenerate and unregenerate,

David

David a man after Gods owne heart, prayeth against these sinnes, by reason of that *Weight of sinne which compasseth the Godly about*, he may slip, he may fall into them. If the righteous cannot fall into these sinnes, why prayeth he against them. That the wicked may fall into them, no man misdoubteth it, but that the godly mans heart sometimes should be taken up with great sinnes, who cannot but wonder? That *Babel* should say, *I sit as a Queene, I shall not know the losse of children*, who could expect lesse from her? But for that man of God, *David* to say in his *prosperity, that he should never be moved*; this is more strange, more wonderfull. For King *Pharaoh* to cry, *Who is the Lord, that I should obey his voice, and let Israel goe?* is a heathenish speech, and tasteth of the vessell from whence it came. But for *Jonah* a Prophet of the Lord to tell God, that he *doth well to be angry, even unto death*; shewes he is of a saucy spirit to chop logicke with his

Psal. 19. 13. Heb. 12. 1.

Isa 47. 7.

Psal. 30. 6.

Exod. 5. 2.

Jon. 4. 9.

his maker, and to answer his master on this fashion. If *Judas* become the Divels instrument to betray Christ; if he fall to goe to his owne place; if the *sonne of perdition be lost*, this cannot seeme strange to any: but if *Simon Peter* should become Satan, if he that confessed *Christ to be the Sonne of the living God*, shall presently tempt him to forsake his office, this seemeth marvellous in our eyes. But alas, man as long as he liveth is but man, and if God by his Spirit uphold him not, into what sinnes will not his corrupt nature cause him to fall. Well, *Be not therefore high minded, but feare*, for if these worthies of God, which were perfect men in Christ, were not able to defend themselves with their owne strengrh, what shall become of us, which are but newborne Babes in Christ, if we should trust to our strength? If these trusting to themselves were foyled by the enemy, surely we trusting to our selves, can expect no

Act. 1. 21.

Joh. 17. 12.

Mat. 16.

Rom. 11.

Heb 5.

lesse,

lesse, but to fall into sinne here, and into Hell hereafter, unlesse we be raised up againe by the mighty working of the Spirit of God, as these men were.

CAP. V.

How the godly and wicked differ in sinning.

ALthough the godly man may fall into the same sinnes of presumption which the wicked man doth, yet he sinneth not after the same manner.

1. It differeth in respect of the continuance, The godly repent of these presumptuous sins, which they commit, but the wicked remaine impenitable to their dying day, they make provision for the flesh, to fulfill the lusts of it. The godly man may sleepe in sinne, but the godly are not dead in trespasses and sinnes.

2. The Regenerate for the most part

part fall but into one sinne, like that of *David*, *which turned not aside from any of the Commandements, save in the matter of Uriah the Hittite*, but the wicked fall into many sinnes, like *Ahab*, *they sell themselves to worke wickednesse*.

1 King. 15.5.

1 King. 21.

3. They differ in respect of the manner of committing sinne. For the falling of the righteous, and the wicked into sinne, differ like the falling of lightning and stones. A stone falleth violently directly downeward, whilst there is no contrariety or repugnancy in the stone to hinder that motion, for a stone is naturally cold and dry, which maketh it to be of a lumpish, and a heavy nature, so that it tendeth naturally and perpendicularly to the centure. But the lightning falleth not directly to the earth, but obliquely and sidelong, and is as it were violently thrust downe. It commeth out of the East and goeth to the West: for although the weight of the matter

matter is heavy, being earthly vapours, and therefore is it caused to descend, because it is pressed downe with the weightinesse of the matter of which it consisteth, yet the fiery force doth strive to hinder and slacken that motion. So a sinner who is *Earth, Earth, Earth,* who hath earth in his heart, all his thoughts are for the world, who hath earth in his hands, all his actions are to get the riches of this world, who hath earth in his mouth, all his talke is of the things of this world; this earthly minded man when he falleth into a sinne, he falleth directly into it, without any contrariety or reluctancy against that sinne; there is no repugnancy in his nature to hinder him from sinning; but a good man hath the fire of zeale to God, and charity to his Neighbour kindled within him, so that although through the violence of temptation causing him to presume in Gods favour, he falleth into sinne: yet there is a reluct- Ier. 22. 29.

reluctancy within, a combat betweene the flesh and the spirit; so that although he be pressed
Heb. 12.1 downe with this *weight and this sinne which so easily beseetteth him*, yet it is unwillingly, *It is not he,*
Rom. 7.20 *but sinne that dwelleth within him*, there is a griefe and disallowing of that sinne, which they commit, if not in the act, yet not long after.

CAP. VI.

Causes of Presumption. Atheisme, or want of a true knowledge of the true God.

BEsides the abuse of Gods patience in punishing, many others are the causes of presumption, but a maine and principall cause is Atheisme; for never was there committed any presumptuous sinne of any wicked man, but Atheisme was the ground of it,

it, at the least a want of the true knowledge of the true God: If the *foole* once attaine to this height of wickednesse, *to say in his heart there is no God*; what can yee then expect, but that *hee should be corrupt, and commit abominable iniquities.* But here the presumptuous person beginneth to winde himselfe out of all reproofe. Psal. 53. 1.

Obiect. Is Atheisme a ground of Presumption, surely, I am no Atheist, I confesse there is a God, and therefore if Atheisme be a ground of that sinne, I am not then guilty of that sin?

Sol. 1. Thou acknowledgest a God orally, not mentally, with thy mouth, not with thy heart, with externall profession, not internall confession. *Thou professest that thou knowest God, but in workes thou denyest him, being abominable, disobedient, and unto every good work reprobate.* Tit. 1. 16.

Sol. 2. Thou acknowledgest a God, so doth the *Glutton*, but it is his *Belly*: so doth the *Covetous* Phil. 3. 19.

person,

Ephe. 5. 4 person, but it is *gold*, for with that he committeth *Idolatry*. So
Revel. 13. doth the whole Antichristian rabble, which worshipped a god, but it was the *Beast*. Doest thou acknowledge the true God in a true manner? if thou doest not, deceive not thine own soule, thou art an Atheist; what though thou worshippest vaine Idols, or such gods as thine owne brain hath framed within thee, these are so farre from being gods, that they are lesse than the least things in this world, they are not in dignity equall to creatures, therfore they cannot be Creators; *for*
1 Cor. 8. 4. *these are nothing in this world*, and therfore thou mayest confesse these gods, worship these Idols, and yet be an Atheist. The *Ephesians worshipped Diana, and the Image which*
Act. 19. 35 *came downe from Jupiter*, and other Idols, yet the Apostle telleth them,
Eph. 2. 12. they were ἄθεοι. Atheist, *without God in this world*. Thou dost not truly believe in God, for if thou didest, how darest thou to offend

that

that God, which is just, as well as mercifull, and as ready to punish the obstinate transgressour, as he is willing to receive the penitent sinner to mercy. Never tell me that thou doest truly believe in God, (which doest preferre sinne) afore God, the pleasures of wickednesse, afore the favours of the Almighty. For in every sinne of presumption, there is the waighing and ballancing the love of God, and the pleasures of sin: For on the one side is put the love of this world, and all the pleasures of sinne: On the other side, is put the love of God and eternall happinesse, which thou looseſt by committing of sinne; thou art the Judge, which of these two thou esteemest most excellent, thou neglectest the love of God, and preferrest the delights of sinne to be more precious, more excellent, thou preferrest the creature afore the Creatour, the vain Idoll, which thy own brain hath framed within thee, before the om-

omnipotent God, which ſtretcheth out the heavens like a curtain, and hath laid the foundation of the earth. Thou acknowledgeſt a God, but ſuch a one as is no god, he is neither juſt, nor holy, nor mercifull, nor all-ſeeing, nor omnipotent, nor wiſe, nor true: If juſt, then will he puniſh thee for thy ſinnes, and take vengeance on thee for thine iniquities, which are ſo repugnant to his will, ſo contrary to his divine juſtice: If holy, then will he not endure ſin. If mercifull, then will he deliver the righteous from thy oppreſſions, which thou doeſt daily exerciſe againſt the righteous. If all-ſeeing, then he will ſee thee ſinning, and ſo will be provoked to anger. If omnipotent, then is he able to puniſh thee. If wiſe, then will he know how to plague thee for thy rebellions; If true, then will he not indure ſin, which he hath ſo often threatned, ſo often forbidden.

CAP.

CAP. VII.

2. Cause of Presumption. A seared Conscience.

NEver is a mans case more dangerous, nor his state more fearefull, then when his benummed Conscience becommeth insensible of sinne: When this watchman of ours is once laid for dead, the enemy may then safely assault us. The Apostle calleth it, *a searing of the conscience*, when like a Smiths hand, it is once seared and scorched with the fire, it becommeth insensible of any hot thing: so is the sinnefull mans conscience, being once seared and scorched with sinne, it becommeth so benummed, that afterwards it is insensible of any sinne, it hath now lost all sence and feeling, like a tooth or other part of the body, that is seared to dead it; then will not the Ostrich more greedily swallow downe the hardest iron, then

1 Tim. 4. 2.

then their conscience hardened with a customary committing of sinne, swallow downe the grossest wickednesse. For this searing the conscience is not done in an instant, but by degrees man falleth into it, for first man is brought to commit little sinnes, then is an habit of these sinnes wrought in him, and afterwards will he be easier drawne to commit greater iniquities, so that he which afore would have strained at a gnat, will now swallow a camell: he that was afraid of the appearance of evill, feareth not now to adventure the committing of the most hainous wickednesse. Thus that man of God *David* in the matter of *Uriah*: had the Divell first tempted him to kill his faithfull servant *Uriah*, he would never have hearkened to the Divels whisperings, but being first allured to behold beautifull *Bathsheba* with an adulterous eye, after was entised to desire her unlawfull company, and then out of a doubtfull

feare

feare of open shame, he causeth *Uriah one of his worthies* to be sent for home from the campe, he causeth him to be made drunke, and sendeth him againe, and will rather deliver his innocent subject into his enemies hands, causing them thereby to reproach *Israel*, and to blaspheme the name of the living God, rather then he would incurre a publique shame. This mans conscience was so tender, that *his heart smote him because he had cut of Sauls skirt*, his sleeping conscience suffereth him now to contrive, and plot the murder of his innocent subject, and faithfull souldier *Uriah*, by making himselfe an instrument of his owne death, by carrying letters which caused his ruine, and wrought his overthrow. Thus *David* which was a man after Gods owne heart, falleth from one sinne to another, looking after *Bathsheba* bringeth forth lust, lust causeth adultery, and adultery once committed, is to be covered with drunkennesse and murder.

2 Sam. 23. last.

1 Sam. 24. 5.

murder. See how fruitfull curſed ſinne is, and whether an habit of ſinne leadeth man. He that is thus old in ſinne, that he hath loſt the eyes of his underſtanding, what ſinne doth he not commit? When
Iud. 16. the eyes of *Sampſon* are put out, all that he can do is only to pull downe the houſe on his owne pate; when
2 Cor. 6. 7. thou haſt loſt this *armour of righteouſneſſe*, how art thou then able to defend thy ſelfe againſt the Divels malice? when Satan hath once bound thee with the *ever-*
Iud. v. 6. *laſting chaines* of an evill conſcience, what powerfull reſiſtance art thou able to raiſe up againſt this grand enemy? what ſtrength is there to reſiſt thy ſpirituall adverſary,
Pſal. 51. when as theſe thy *bones*, which ſhould ſuſtaine thee *are broken?* what armour haſt thou to defend thy heart from all the poyſoned darts of the Divell, when as thy
Eph. 6 14. *breſt-plate of righteouſneſſe* is taken away? what then can come from thy evill conſcience but ſinne, and evill, evill in this life, and evill

in

in that which is to come? It is a ſingular mercy of God, that we have a monitor of our owne, which telleth us, where, when and how often we offend. Other men may be partiall, and with *Jonah*, dare not ſpeake againſt *Nineveh*, and if any good *Eliiah*, ſhall dare to reprove *Ahab*, if he tell *Judah* of her ſinnes, and *Iſrael* of her tranſgreſſions, the wicked in their prejudicious thoughts, will account their reproover to be their enemy, and that which proceeded out of a fellow feeling charity, will they attribute to the rankeſt malice: but our conſciences within us know all our thoughts, heareth all our wordes, is privy to all our actions; except by cuſtomary ſinning, this benefit of conſcience be loſt, be quite taken away; For as thoſe which live by the fall of *Nilus*, grow deafe by the continuall noyſe of waters, even ſo theſe mens conſciences, by often ſinning are ſtopt, that they may well take up Gods

complaint, *Why should they be smitten any more, they grow worse and worse.* So that these which would not heare the checks of their conscience, shall provoke God in his justice to make their consciences leave checking them, and then will they be shamelesse in sinning, and not blush at the committing of any villany. Now *they pull back the shoulder, stop their eares, harden their hearts,* shew forth all signes of contempt and disobedience of God and his ministers. Let the world scoffe, every one that seeth him shake their heads at him, and let all men reprove him, he careth not: his conscience is seared already, and it is easy for him now to feare his countenance; his heart hath runne a whoring from God, it is no hard matter for him, to get him *a whores forehead, in refusing to be ashamed:* Gods all-seeing eye terrifieth him not; how can he expect that mans dimme sighted eye should make him afraid; wherefore

Esa. 1. 5.

Zach. 7. 11, 12.

Jer. 3. 3.

fore suffer not thy conscience to sleepe in any sinne, lest that bring thee to security, which is another cause of presumption.

CAP. VIII.

3. *Causes of Presumption, Security in sinne.*

VNexpected mischiefe entreth at the open gates of security, and then are men easily vanquished, when as they suspect no danger; For I may well say of security and desperation, as the women sang of *David* and *Saul*, *Saul hath slaine his thousands, David his tenne thousands.* If desperation for sinne hath slaine his thousand, security hath slaine his ten thousands; For then is the danger greatest, when it is least of all feared, and secure men are most easily surprised, when as they feare no danger. When *Sampson* sleepeth securely

1 Sam. 18. 7.

in *Dalilahs* lap, then is he in the greatest danger of the *Philistins*, if they assault him; And when the soule of a Christian sleepeth securely in sinne, then may the Divell easily assault him, and as easily vanquish him. The sluggish people of *Laish* *are secure*, then they become a prey to their enemies, and the great hoastes of *Zebah* and *Zalmuna* are easily smitten, because they are secure. Gods Church doth not receive more hurt by persecution, then by security. In persecution the Church most of all multiplieth, when the blood of the Saints is the seed of the Church, but security is a fearefull forerunner of destruction, for when the heart of man groweth hard in security by adding sinne unto sinne; Gods doth in severity by adding plague unto plague. If the Divell can bring men to security, let his spirituall strength be otherwise very great, yet then is man easily overcome, for he knoweth men

Iud.18.27

Iud.8.11.

are

are but weake in faith, when they are secure; For this he taketh as an approved truth, By how much more our faith is the weaker, by so much more is our presumption the stronger, and therefore it is Satans master-peece of wickednesse, to lull men asleepe in security; which our Saviour well foreseeing, did often forewarne us to watch, for *Nusquam tuta fides*, there is no trust to our enemy: he will assaile us in any place, in any estate. For Paradice in which God himselfe was the teacher, and Christs Schoole, in which himselfe was the Schoolemaster will not secure any, for innocent *Adam* fell in the one, and *Judas* the Apostle transgressed in the other. Wherefore a Christian ought ever to stand on his guard against this his watchfull enemy, from whose assaults, neither will sanctity of place, nor will uprightnesse of life defend that man, which presumeth in his owne strength. More espe-

Gen. 3. Mat. 26.

cially ought they to watch, whom the Divell by often incountrings hath grievously foyled, that *they may recover themselves out of the snares of the Divell, who are taken captive at his will.* The wordes in the originall are very remarkeable, for first he saith they are ζωγρημένοι, are taken alive, therefore there is hope of getting out, seeing these do intangle and not kill, they are in τῦς παγίδος, in nets which intangle, and not in snares which kill; yet if being drunken with the pleasure of sinne, they should sleepe in these nets, if the enemy then assaile them, their case is dangerous, and therefore the Apostle saith ἀνανήψωσιν, they must awake themselves out of their drunken sleepe, for so much the word seemeth to import. Wherefore a Christian ought to watch that he might get out of the snares of the Divell wherein he is intangled. When the *Grecians* had taken *Sardis*, a strong City of *Asia* from the *Persians*, *Xerxes* King

1. Tim. 2. 26.

of

of *Persia*, gave commandement that every day after dinner one should cry, *The Grecians had taken Sardis*: that the *Persians* thereby might be stirred up to recover it againe. The Divell hath taken thy soule by sinne, it were good to raise thee out of security in the midst of thy banquets and pleasures, to have ever sounding in thy eares, The Divell hath taken thy soule, that thou mayest be stirred up to use the meanes to recover it. Wherefore art thou sick of that spirituall Lethargy of sinne, thou must take the Physitians counsell to them which are sick of a drowsy Lethargy, to have a bell rung in their eares, that they may be kept from sleeping. Is thy soule therefore fallen into that sleepy sickness of security, to keepe thee from perishing in this dangerous sickness, thou must have the word of God ever sounding in thy eares, or else with S. *Jerome*, that ye heare the voice of the Arch-Angell thundring out,

Heilin.

Hieron. ad reg. monarh. cap. 30.

Surgite mortui, venite ad iudicium. Arise ye dead, and come to judgement, and so you need not to feare the politique wiles of your enemy which setteth on you sleeping. *Sampson slept* and was robbed of his strength. *Isbbosheth slept*, and was deprived of his kingdome and life. *Jonah slept* and was in danger of shipwrack. *Tobit slept*, and lost his eye-sight. *Sisera slept*, and was killed by *Jael*. *The five foolish Virgins slept*, and were shut out of Heaven. *The servant slept*, and was reproved of his master. The *householder slept*, and tares were sowed in his field of wheate. But if a Christian sleepe, he endangereth, if he looseth not all these, only with this difference, they lost for the most part corporall gifts, and he loseth spirituall. With *Sampson* he looseth his spirituall strength, with *Jonah* he is in danger to make shipwrack of his faith, with *Tobit* he looseth his spirituall eye-sight, with the householder he hath the tares of heresy

Iud 16.
2. sam 4.
Jonah 1.3
Tob. 1.
Iudg. 4.
Mat. 25.
Mar 13.
Mat 13.

herefy ſowed amongſt the pure graine of his faith, with the five Virgins he is ſhut out of Heaven, with the unprofitable ſervant he is reproved of his maſter Chriſt, with *Siſera* he looſeth his ſpirituall life, and with *Iſbboſheth* he is deprived of life and Kingdome; O therefore fly ſecurity, which giveth the Divell ſuch an occaſion to overcome thee, by tempting thee to preſumption.

CAP. IX.

4. Cauſe of Preſumption. Hardneſſe of heart, not to profit by the word preached.

WHen as the Divell hath thus farre prevailed with the wicked, as to engraft ſecurity into their hearts, there will quickly ſpring up hardneſſe of heart, as an accurſed fruit of this evill impe, and then the word of God will

not worke on it to mollifie it. Happily the regenerate in their naturall estate had a stony heart; yet by the word of God it is broken to powder, that is, so mollified by the outward preaching of the word, and the inward working of Gods Spirit, that it becommeth pliable to his will. Iron Although it be of a hard nature, yet by the operation of the fire, it is so softened, that it becommeth pliable to the hammer: whereas the fire doth not at all mollify the diamond, neither can the hammer breake it. So the child of God, although he hath naturally a hard heart, yet by the purifying operation of Gods Spirit, and by the fiery tryalls of afflictions, the hardnesse of his heart is taken away, and his heart is so mollified, that the word of God doth easily worke on it. Where as the wicked mans heart is made obdurate by the customary committing of sinne and wickednesse, so that neither the fire of

of affliction, nor the hammer of Gods Word can breake it, or make it to yeeld, they pierce not into his obdurated heart, and that not for the dullneſſe of the Word, for that is *ſharper then a two-edged ſword*, but for the individeable ſtonineſſe of the obdurate heart of perverſe man. As the ſharpeſt razor cutteth not the whetſtone, not becauſe of the dullneſſe of the razor, but by reaſon of the ſtonineſſe of the whetſtone: So the Word of God cutteth not the hearts of a ſtubborne, and ſtiff-necked people, and that not becauſe it is not ſharpe, but becauſe the heart of man is ſo ſtony that the Word of God cannot cut it, ſo that if they *breake up the fallow ground of their hearts*, yet the ſeeds of grace being ſowne there, find no rooting, becauſe it is *ſtony ground, and there is not much earth, and therefore when the ſunne is up, it withereth away*. He that hath this hardneſſe of heart wrought by the cunning inſinuation of Satans ſuggeſtions. What ſinne

Heb. 4 12.

Ier. 4 3.

Mat. 13 5. 6.

sinne dareth he not commit? For he feeleth not the power of Gods Word, he standeth not in awe of Gods threatnings, neither feareth he the pure eyes of a just and an Omnipotent God. *Sceleris hunc finem putas esse, gradus est.* Thinke you that this is the height of his sinne? no, it is but the beginning of his folly. For he that is thus frozen in sinne, and hardned in wickednesse, runneth into all sinne, like the horse into the battell, and in the midst of danger presumeth of safety.

Senec.

CHAP. X.

5. Cause of Presumption, Selfe-love, or pride.

Corruptio optimæ est pessima. The best thing, if it degenerate, becommeth the worst, is as true in Divinity as in Philosophy. For degenerating selfe-love was once the

the happy mother of all vertue, is now become the accurſed nurſe of the greateſt wickedneſſe; for what ſinne is there ſo hainous? what villany ſo outragious, which man whoſe heart is taken up with this ſinne dareth not commit? When the Divell hath wrought this in his heart, that he is verily perſwaded that he is good, and that God doth ſo love him that he will reſpect him for his good workes ſake, and will not puniſh him for his ſinnes, what preſumptuous ſins will he not runne into? Wherefore it was truly ſaid, that ſelfe-love is the pernitious daughter of pride, the fountaine of the greateſt evills, and the ſinke of wickedneſſe; It is the nurſe-mother of all ſins; it maketh men to repreſent themſelves to themſelves, otherwiſe then they are. This pride or ſelfe-conceitedneſſe was one of the firſt ſinnes that was committed, and will be the laſt, that is ſhaken off. And doubtleſſe many men had beene in Heaven, which now are

in

in Hell, had they not presumed of their selfe-conceited worthinesse; The *Pharisee* what lost he by his pride, he was neither an adulterer, nor unjust, nor a covetous person, he paied tithes to his Ministers, and religious fasts he strictly observed, so that he did almost as much as *David* required in that person, which should *dwell in the Lords Tabernacle, or abide in his holy hill*; yet because of his sinne of pride, he went away not justified; for his pride sheweth, that he did all things out of hypocrisie, and it manifesteth little grace to be in that heart, wherein it abideth. For this is certaine, *Augmentum superbiæ est privatio gratiæ*, If thou beginnest to be proud, thou ceasest to be good; when the spirit of pride possesseth thee, the Spirit of God leaveth thee, and when this Pilot is departed, against what craggy rock of Heresie and Superstition wilt not thou make shipwrack of faith, and a good conscience? and

Luke 18. 11.

Psal. 15. 1.

Bernard.

no

no wonder, for the man is so firmely perswaded of Gods love, that he hopeth God will at any time respect his workes, and save him without repentance; at least wise if repentance be necessary to salvation, and that he cannot be saved without it, yet he presumeth God will stay his leasure, so that he can repent, when it pleaseth him; If he can but say, *Lord have mercy upon mee* it is sufficient. When proud earth thus dareth to challenge Heaven as his due, and presumeth to purchase the favour of the Almighty for one word speaking, when out of a presuming conceit, of his well-deserving worthinesse, he thinketh, that God will not be provoked by his sinnes, or if he be provoked, yet will his wrath be easily appeased, what sinne is there which he then dareth not commit. Therefore it was the worthy prayer of a good Divine, *that God would keepe himselfe from himselfe.* For surely in that heart, where selfe-love, and pride are once

setled,

setled, security and presumption will quickly have their abiding there also.

CHAP. XI.

6. Cause of Presumption. Satan tempting to it.

IF there were no other enemy to the salvation of man, but his own rebelling flesh, this might more easily be brought into subjection: but the Divell that grand enemy to mankind, he envieth mans felicity, and by all meanes possible he labours to hinder it; now because every sinne is a stumbling block to hinder us in our race Celestiall; he therefore casteth these in our waies, and although he seduceth men to commit sinnes of all kindes, yet above all, he chiefely aimeth at sinnes of presumption, knowing these to be sinnes of a higher ranke, and to be more wicked,

ked, and therefore more dangerous. For he knoweth it will be very difficult for men entangled in these nets to escape from him, seeing he *holdeth them captive at his pleasure.* For presumptuous sinners will seldome strive to free themselves out of his snares, however they shall rather intangle themselves faster in these nets, then free themselves from them. For they shall hardly escape this dangerous rock of presumption, but he will plunge them in the bottomelesse gulfe of despaire. And therefore because sinnes of presumption are toyles of such necessary use, and of so dangerous nature, he chiefely spreadeth these nets, he especially layeth these snares, he most of all desireth to entice men to fall into presumptuous sinnes; and seeing he cannot compell man to commit these, or any other sinne, he will not leave any meanes unattempted, which may seduce men to worke folly, and therefore he setteth upon

2. Tim. 2. 26.

on men with one or moe of these arguments, which he draweth either from God, or from some alluring object, or from something in our selves; wherein many times *hee transformeth himselfe into an Angell of light*, he urgeth truth to a bad end, and therefore these temptations are most dangerous, most inavoidable, and with a threefold battalion he fiercely assaulteth Christians, when hee tempteth them to presumption.

2. Cor. 11 14.

The first ranke are his most deceitfull arguments, these hee draweth from God, from his mercy, justice, and glory in electing.

The second ranke are his most alluring arguments, and these he draweth from the object as pleasure and profit.

The third ranke are his most usefull arguments, and these are drawne from our selves, as from impunity, prosperity, long-life, free-will, &c.

CHAP.

CHAP. XII.

Temptations, which Satan draweth from God, are five.

1. *Temptation is drawne from Gods glory in Electing, Because if Elected he shall be saved.*

ALthough many are the temptations, which the Divell useth to allure men to presume in the practise of sinne, and wickednesse, yet none more subtill, none more dangerous, then this of Gods Election. For marke how hee urgeth.

What needest thou (O foolish man) thus to strive for Heaven, and happinesse. It is not in thy power to attaine unto it, but it is given unto them, for Whom it is prepared of God. Art thou predestinated to salvation? live as thou list, Heaven is thy possession, God hath Elected thee to it, thou canst not lose it. Hath hee reprobated thee, doest thou thinke to enter into Heaven

Satans argument.

Heaven by force against the will of thy Creator? Or dost thou thinke, that thou canst alter his will and purpose? Oh no, God is not as man, that he should lie, or the Sonne of man, that he should repent. It is not in thy power to alter the decree of Election, or to Elect thy selfe; goe on therefore in sinning, and take thy full in wickednesse, for whether thou sinnest or no, Gods decree must stand, it is like the Lawes of the Medes and Persians, it cannot be recalled, it cannot be altered.

A dangerous conclusion on true premises, and a signe of a man (I had almost said) never elected, I am sure of a wicked, and unregenerate man thus to sinne, because he is elected; and to use the words of S. *Augustine, Dolosi, vel imperiti medici est, utile medicamentum sic allegare, ut aut non prosit, vel obsit*; It is the property of an unskilfull or wicked Physitian so to apply an wholesome medicine, that either it shall doe hurt, or at least no good, this is the use,

De bono perfever. cap. 21.

use, that the wicked make of that wholesome, and comfortable doctrine of Election, to make it unprofitable, if not hurtfull to themselves. But these men must know that as God electeth to the end, so he ordaineth meanes to come to that end, to wit Sanctification, Justification, or the like. Ye are pilgrims, and travelling towards Heaven; can ye come to your journeys end without stirring a foot? Ye are but babes in Christ, can yee become perfect men in Christ, unlesse ye receive the spirituall food of your soules, that ye may daily grow more and more in grace. Ye are by nature bondslaves to sinne and Satan, doe yee thinke to free your selves out of his bondage *by walking after the flesh?* No thou must know that thou must use the meanes of predestination, if thou wilt attaine the end, to wit, salvation. If any should say, God hath appointed I shall live so long, therefore I will weare no apparell, I will

will take no physick, I will neither eate, drinke, nor sleepe, no man would thinke him in his right senses, that should doe thus. It is as if a man should cast himselfe into a bottomelesse whirlepoole, and say, if God hath appointed, I shall be drowned, I shall be drowned, but if it seeme good unto him, that I shall live any longer, he can save me out of this danger, wherefore I will adventure. I have read of *Ludovicus* an Italian Atheist, which for a long time held this desperate conclusion. If God had predestinated him to salvation, he should be saved, let him live as he list; if not, he should be damned, let him doe what he could. At last falling dangerously sick, hee sent for a Learned and skilfull Physitian, who being made acquainted with the strangenesse of his reasoning, grounding his discourse accordingly; telling him, It was in vaine for him to take any Physick, neither was he minded to administer any

any unto him, for if God had appointed, he should live longer, he should live without taking physick; if not, all the physick in the world would not save him. *Ludovicus* wondring at this his strange answer, and recounting with himselfe his former errour, repented of it, and tooke physick, and so was cured both corporally and spiritually. God the Father hath elected us, but it is through the redemption of the Sonne, and the Sanctification of the Spirit, for to saith the Apostle, *God had chosen* the faithfull Thessalonians *from the beginning to salvation*, but it was *through the Sanctification of the Spirit and beliefe of the truth*, to wit through faith in him, who was *the Way, the Truth, and the life*, So the same Apostle certifieth the Ephesians, *That God had chosen them before the foundation of the world*, but it was *in Christ*, by whom they were *adopted*, and through the Spirit of God, that they should *be holy, and without blame*

2. Thes. 2 13.

Ioh. 14.6.

Eph. 1.4, 5

blame before him in love. So then Sanctification, Justification, and Vocation are necessary precedents of Glorification, without the attaining of which it is a signe we were never Elected, neither shall we be glorified. Wherefore a Christian should not conclude his salvation upon his immutable Election, unlesse he have first made his Election sure by the workes of Sanctification. For although on Gods part our Election is sure, *having this seale, The Lord knoweth who are his:* yet we must on our parts to the certifying of our wavering consciences, and the glorifying of the eternall name of God, we must also have a marke of our own, as the Apostle addeth, *Let every one that nameth the name of Christ depart from iniquity.* For although God doth reprobate, and passe over some men, and leaveth them to themselves of his meere free-will, without respect either of good, or evill, seeing every man is in his hand, as clay is in the

2. Pet. 1. 10.

2. Tim. 2. 19.

2. Tim. 2. 19.

hand

hand of the Potter, *Who hath power over the clay of the same lumpe to make one vessell unto honour, another to dishonour.* Yet our most just God condemneth no man, but for the sinnes hee hath committed: Because our most just God punisheth, and tormenteth none for his will and pleasure, but for the sinne of his creature, he punisheth them thereby to manifest his justice, and Christ the great Judge at the generall assize of the world, will not yeeld his will and pleasure as a Reason of their eternall separation from God and their everlasting damnation in hell: but their sinnes shall be laid to their charge as a cause of their just punishment. *For then shall the King say unto them on his left hand, Goe ye cursed into everlasting fire, which was prepared for the Divell and his Angels, For I was an hungry, and ye gave me no meate, and I was thirsty, and ye gave me no drinke,* ye have left undone Christian duties of mercy, therefore expect no mercy to be shewed

Rom 9. 21.

Mat. 25. 41, 42.

to you. God will not punish them for his Wils sake, or torment them for his pleasure, but hee will take vengeance on them for their sinnes, and recompense their transgressions on their own pate.

Againe, in saving us and bringing us to salvation. *Qui creavit te sine te, non salvabit te sine te.* August. God which made thee without thine assisting side, will not save thee without the co-operating working of thy sanctified will. It is our heavenly *Fathers will to give his little flocke a Kingdome*, Luk. 12. 32. yet hee will not give it unlesse they fight for it, *A crowne of righteousnesse is laid up*, 2 Tim. 4. 8. but it is for them, *Which finish their course, and keepe their faith, which love the comming of Christ*. 2 Tim. 4. 7, 8. He will not reward them at their death with a crowne of righteousnesse, which all their life have served his enemy. Hee will not pay those loyterers a penny, which have not laboured one houre in his vineyard; Therefore at that second comming of Christ, Mat. 20.

He

He will crowne his faithfull servants for their good works, and reward those graces in us, which we after our regeneration, by the helpe of his co-operating Spirit have wrought and performed; and then will hee say to the godly, *Come yee blessed of my Father, inherit the Kingdome prepared for you from the foundation of the world; For I was an hungred, and ye gave me meat; thirsty and yee gave me drinke,* ye shewed mercy to mee, I will therefore shew mercy to you. Mat. 25. 34.

Wherefore in the wickeds decree of reprobation, there must be observed a twofold act.

1. There is a negative act of passing by *Esau*, and not electing him, and this act proceedeth from the meere will of God, for God hath *mercy on whom hee will, and whom he will he hardneth,* Rom. 9. 18.

2. There is an affirmative act in punishing and damning men, and the cause of this act is sinne, the other act hath no cause to move

God to reprobate, and passe by men, but his owne will, which hath power over his creature to doe what he will with it. For God damneth the wicked for their sinnes, and tormenteth the transgressours for their rebellions. Where according to the quality of the wicked mans sinne, shall their punishment be proportioned. Wherefore, although the decree of reprobation be irrevocable, and thou wast sure to be damned, which no man in this life can be certaine of. Seeing he which is to day wicked, may to morrow be converted, and he that is now an unbeleeving slave of the Divell, may be presently a beleeving servant of God, or grant that the irrevocable decree of thine eternall Election was made knowne unto thee, and thou wast certainely perswaded of thy Election, as the child of God is at sometime in his life; yet this doctrine maketh not for them, which live as they list, for there are

are degrees of joyes in Heaven, and of torment in Hell. Suppose thou art Elected, yet thou art bound to labour both to make this Election more certaine to thy conscience, and also that thou maist obtaine a greater degree of glory in Heaven. Suppose thou art reprobated, yet thou also must labour, that thou maist have a lesser degree of torment, seeing there are some in Hell which are *beaten with double stripes*. What though thou hast beene never so wicked, yet God can save thee, he can convert thee, however labour that thou maist have a lesser degree of torment; if so be that it were impossible for thee to attaine to salvation. Wherefore begin quickly to cast off sinne, for if thou be a grayheaded sinner, thou maist well feare, thou shalt speed the worse, whether thou goest to God, or the Divell; for if thou goest on in sinne, and God have a purpose to save thee, it will cost thee more sighes, and grones to be certainely Lu 12 47

perswaded of thy salvation: But if thou willingly runneſt on in sinne, if God never Elected thee, if he never preordained thee to salvation, then know, that by wilfull sinnes, thou increaſeſt thy plagues, for by thy multiplying of sinne, thou multiplieſt torments, thou, by heaping up daily wickedneſſe, addeſt fuell to hell-fire flame, and carrieſt more fagots to hell to burne thee, and as a condemned malefactor, comming to the place of execution, expecteth every moment to be the laſt, in which hee muſt breath in; ſo when thou art condemned before God, condemned in Gods Word, condemned in thine owne conſcience, in thy ſickneſſe ſhalt thou expect every moment to be the laſt period of this thy life, and happineſſe; fly therefore from ſinne and do morall vertues.

CHAP.

CHAP. XIII.

2. Temptation drawne from Gods Mercy. 1. Because God is mercifull in his Promises to sinners.

IF this argument of Election be of too high a nature for the simple, and ignorant to be deluded withall (for commonly this is the argument the Divell tempteth men of subtilleſt wits, and Seraphicall underſtanding) then he falleth to pleade Gods mercy, that he might thereby allure men to ſinne, and intangle them in wickedneſſe; Firſt therefore he layeth Gods merciſull promiſes to ſinners, and ſee he will, whether theſe ſweet charmes will lull him aſleep in ſecurity, and after this manner he ſetteth on man.

God hath promiſed pardon to the repenting ſinner, at what time ſoever he repenteth. *Is God thus*

Satans argument.
Ezek. 18.

mercifull in his Promises, and wilt thou not believe him? Hath he of his meere bounty promised thee this, and doest thou give no more credit to his Word? Is not God more mercifull then man can be sinfull? What dost thou (O cursed) misdeeme in

1 King. 20 *God, that thou feareſt to sinne?* and that which the Kings of *Syria* said of the Kings of *Israel*, he saith of God, *The King of Israel is mercifull, Thy unbeliefe, and doubting, doth too much derogate from Gods bounty and goodneſſe; wherefore why wilt thou feare to sinne, seeing God is thus mercifull to pardon repenting sinners?*

This is the Divels cuſtome, till thou art plunged ſo deepe in wickedneſſe, that thou art *ſunke in the*

Pſ. 77. 1. *deepe mire, where there is no ſtanding, and that the floods* of preſumption *have even drowned thy ſoule*; then will the Divell punctually decipher thy horrible wickedneſſe, and diſcover unto thee the abominable filthineſſe of thy preſumptuous ſins, ſo that without the mercifull

full helpe of Gods assisting hand, thou shalt be swallowed up in the gulfe of despaire. Wherefore, if the Divell set before thee the mercy of God to allure thee to sinne; remember Gods Justice, which will assuredly punish thee for thy sins, and so prevent the Divell, which will one day, lay before thee the Justice of God, when as it will be too late for thee to thinke of mercy, and then the Divell in executing on thee Gods wrath for thy sinnes, shall himselfe thereby manifest Gods justice to thee, whom now he would perswade to be all mercy.

It is true, that God is mercifull to man, and ten thousand times more mercifull, then man can be sinnefull; for his mercy is like himselfe, it is infinite; yet it extendeth onely to penitent sinners, which are greeved for sinnes, and angry with themselves for their iniquities. He inviteth sinners to come unto him, but it is such as are *heavy laden* with sinne, feeling Mat. 11. 28.

ling the weight of their sinnes, and groaning under the burden of their transgressions; Sinne to thee is a light burden, my thou esteemest it no burden, for if thou diddest, how commeth it to passe, that thou art delighted with it? why dost thou by thy continuall sinning desire to increase this thy burden of sinne and transgression? will a wise man over-wearied with a heavy burden, desire a weightier? God will not be mercifull to his stubborne enemies: neither will he crowne those with eternall blisse, who for ever fight against him. Sinners indeed feele Gods goodnesse; but it is those that sinne out of weakenesse, not those which did sinne out of willfullnesse. Those which sinned ignorantly were pardoned, but presumptuous sinners were to be cut off from the people, they were punished with death, with death corporall, death spirituall, and death eternall, unlesse it were prevented by more speedy repentance. The

Num. 15. 30.

mercy

mercy of God extended, not to the ſtubborne contemner of his will, ſuch a one was to be cut off from the Church. *Et qui non habet Eccleſiam Matrem, non habet Deum Patrem*, God is not a Father to him to whom the Church is not a Mother; how can he thinke himſelfe fit to be admitted into the Church triumphant, who hath made himſelfe by his ſinfull life unworthy to be a member of the Church militant. *If thou walkeſt ſtubbornly againſt God provoking God by your ſinnes, God will walke ſtubbornly againſt you, and punish you ſeven times for your ſinnes.* God is a *conſuming fire* to them which fall into his hands by ſins of Preſumption. If he be not in this life a conſuming fire to conſume the ruſt of thy ſins, he will be a fire to burne, although not to conſume thee for thy ſinnes: he is, *longæ patientiæ non æternæ*, long-ſuffering, but he will pay home in the end. *Lento gradu ad vindictam ſuis divi-*

Lev. 26.

Heb. 12. 29.

ne procedit ira, tarditatemq; supplicij gravitate compensat. God cometh slowly to punish, but the slownesse of this his comming is recompenced with the greatnesse of his punishments. Wherfore if you harbour sin the cause, look for punishment to light on you as the effect; for if the evill of sin be preserved in you, you shall fall into the evill of punishment, which is reserved for you. Men may sleepe securely in sin, and hope for impunity by reason of
2 Pet. 2. 3. Gods mercy, but their judgement lingreth not, & their *damnation slumbereth not.* Take heed therfore how ye sin presuptuously, for ye the fight against the Almighty, and wage war with the Lord of Hoasts. Let the vain *Sadduces* say, *there is no spirit*; let the wicked fool say in his heart, there is no God; Let the vile *presumptuous*
Act. 24. Ps. 14. 1. *person* say, ther is *no punisher*; yet have you not seen fiery impressions in the ayre threaten present destruction? Have you not heard thunder sounding like Cannons in the ayre?

ayre? God is all mercy, but it is to them that love and feare him, as for the wicked they shall feele him iust in punishing their sins: for he hath said it, he hath promised it, and if this be too little, he hath sworne to revenge it: For sin and punishment have their conceptions at the same time. Sinne like *Esau* is first brought foorth; but punishment like *Iaakob* holdeth him by the heele: Iudgement if it be not a concomitant to sin, yet immediately followeth after it. How long therfore will *ye treasure up wrath against the day of wrath*, in the end thou shalt find, *pro thesauro carbones*, for treasure, the coales of unquenchable fire. Gods long-suffering is no argument of forgetfullnesse, neither is his long forbearance an argument of forgivenesse, for *nihil peccatum ibit impunitum*; where sin is there will be punishment. Take heed therfore that ye do not with the Gyants heap sinne on sinne, as they did

Rom. 2.

moun-

mountaine on mountaine to make them reach up to Heaven. God then cannot refrain from punishing; what though God is mercifull? yet it would be no honour to God to have such mercy, as would deprive him of his justice.

Wherfore know, that that God, which hath promised, *that at what time soever a sinner repenteth him of his sinne, he will blot out all his wickednesse*, hath also threatned by the same Prophet in the same place; *The soule that sinneth shall die the death*. God hath promised pardon at what time soever a sinner repenteth, but doth thou repent, or art thou sure to repent. *Qui promisit veniam pœnitenti, non promisit pœnitentiam crastinam*. God indeed hath promised pardon to the repenting sinner, but he hath not promised repentance to the willfull sinner, wherfore when thou hast grace offered thee, Repent, for art thou sure, if thou live an hundred years

Ezek 18

Ezek. 18.

Bernard.

to

to have that grace offered thee a-
gaine; thou mayest be cut off in
the midst of thy dayes, and goe
downe quick into Hell, than will
the *gate of mercy be shut*, and if Mat. 2[illegible]
thou hast no oyle in thy Lampe, no
grace in thy heart, then will it
be too late to buy it, then is not
the Proclamation made to them
that *thirst to come and buy wine* Esa. 55 1.
and milke without money, but the
assizes is then kept, where the
stubborne contemner of mercy
must expect no favour, for Chirst
shall then *sit on a white throne to*
judge the world, it is white, to Rev. 20. 2.
shew that mercy shall be granted
to them that sue for it in this life,
yet let the stubborne transgres-
sour consider, and the presump-
tuous sinner remember, that it is
a throne, which is a place of ju-
stice, wheron the king of righte-
ousnesse sitteth, who *shall judge*
the world with Righteousnesse, and the
people with equity.

Wherfore seeing that God is
mercifull, let the *riches of his mer-* Rom. 2. 4.

cy leade thee to Repentance; cease to offend him, whom thou truly acknowledgest to be ready to forgive, and whom thou faithfully beleevest is unwilling to punish. Howbeit know that which the Son of *Syrach* saith, *Say not his mercy is great, he will be pacified for the multitude of my sinnes, for mercy and wrath come from him, and his indignation resteth upon sinners.*

Eccl. 5. 6.

CHAP. XIIII.

3. *Temptation is also drawne from Gods mercy, God hath beene mercifull to as great sinners as thou art if thou committest this sinne.*

Basil.

THis *Misanthropos*, man envying spirit, ever hating man and still envying his felicity, having once received a repulse will not thus acquit his adversary or give over the field, he will not yet cease to plead Gods mercy, the abuse wherof hath ever greatly advantaged him, and knowing

that

that men especially of the vulgar sort, are easily led by the example of some Patriarch, or the president of some good man in the Scripture, and perceiving mercies promised will not allure, nay he will whether mercies performed will draw men to sin, and after this insinuating manner, he beginneth to urge.

Why dost thou misdoubt Gods mercifull promises? Hath he not shewed himselfe true in fulfilling these his promises in pardoning of sinners and receiving wicked men to mercy? Hath not his mercy extended to as great sinners as thy selfe? If God had promised great matters and performed nothing, then thou mightest have had some seeming cause to suspect Gods mercy. Remember it is God who hath promised, who hath expressed his faithfullnesse in many particulars in the holy Scripture. The sin of God David tooke away the wife, and murdered the husband, and yet he found mercy. That penitent Theefe did

Satans argument.

2 Samuel.

Luk.23. *did rob and steale, and yet received mercy, and that for a word speaking, although he repented not till*
Mat.26. *the last houre.* Peter *a chiefe pillar of the Church, turned Apostate, forsooke, denied and forswore his Master, yet not rejected. Upright*
Gen.9. Noah *was drunken. Righteous* Lot
Gen.19. *was incestuous, Wise* Salomon *in*
1 Kin.11 *his old age was an Idolater. The*
Ion.1. *Prophet* Jonah *fled from his maker: all these sinned grievously and yet none damned, and that which is*
2 Chro.33 *most of all,* Manasses *sinnes were equall shall I say, nay did transcend all these mens sins, and yet he* repenting *found mercy, and why maiest not thou commit sinne, as all those have done, and many others in the Scripture, and receive the like Mercie.*

He that now urgeth these examples to thee will after the committing of sinne, when as mans heart is wounded with sins, and his conscience is burdened with his iniquities, hide these mercifull promises from thine eyes, and

and not suffer so much as a thought of these mercies to enter into thy mind, but will then by Scripture aggravate thy sinfull rebellions, which now by Scripture he indeavoureth to diminish, and then will he proove that to be horrible rebellion against the Law, which now he would not have thee to admit to be a transgression of the Law. Wherfore if Gods mercy be urged to allure thee to commit wickednesse, or Scripture that thou mayest fall thereby into some knowne sinne, then assuredly know, that this is a motion, which proceedeth from the Divels suggestion: for our adversary hath not left his old wont, who rather then he will suffer wickednesse to be quailed, he will cite Scripture to maintaine it; If Christ urgeth Scripture, he also urgeth Scripture, Nay, to such a proficiency is mans wickednesse come, to such an height is his impiety grown, that he also hath learned of Satan his

Mat. 4.

his Father and teacher to uphold his sins with Scriptures, and to maintain the lawfullnesse of his wickednesse by expresse testimonies out of the word of God; See the use that wicked men make of the Scripture, and the end why they read the word of God. As if a man being put into a rich Goldsmiths-shop furnished with plate and jewels, and bid him choose whatsoever liked him best, he refusing all the rich treasure should goe to the forge and choose thence a blacke coale, wherewith he might colly and blacke himselfe, would not every man judge him to be a foole? Such fooles are wicked men: God hath given them his Word, *Which is more to be desired then gold, yea then much fine gold*, and is more precious *then thousands of gold and silver, and it is better then Rubies.* It is furnished with rare precepts and excellent examples of faith, and a good life, of Patriarches, Prophets and Apostles; they

Ps. 19. 10. Ps. 119. 72. Pro. 8. 11.

they refuse all these, and take the blacke coales of their evill example, wherby they may staine their lives and professions.

But the wicked must know that these examples are set downe in the Scripture like Sea marks against a dangerous rocke. Will a wise Marriner therefore adventure to run upon this Rocke, because he hath read of some one driven on it by a violent tempest to escape splitting, where as he hath heard of a thousand, which have beene cast away there? Happily ye have read of one, that did these things and was saved, and have ye not heard many punished for these things: the Apostle will tell you so much, *That they which doe such things as these, shall not inherit the kingdome of Heaven*, and will ye adventure to commit these sinnes, and through Gods mercy presume of impunity? Will yee adventure to take poyson, because a man drunke of it by chance, and was not poysoned, and say, per-

Gal. 5. 21.

adventure

adventure ye may live. Poyson is not more hurtfull to the body, then sinne is to the soule: Some have sinned, and escaped eternall destruction, so mayest thou; If thou hast such a tender heart as they had, unfainedly to repent them of their sinnes: if such a strong faith was in thee as was in them to beleeve remission of their sinnes; if thou hadst their patience to wait Gods leasure till he pardon thy sinnes: otherwise presume not to sin after their example.

But grant that thou sinnest after their example, although thou committest the same sins which they did, yet thy sins will be greater then theirs; for whereas thou by their example sinnest with a high hand, they fell out of inconsideration. thy sins will be sins of presumption, theirs were onely sins of weakenesse: Yet did any of all these escape punishment in this life for their sins? No, surely they were all pu-

punished, that their punishment might be an exemplary terrour to others, though not a satisfaction for their sins, even as their example hath beene a cause to others falling, though not an excuse to others for their sins.

How is *David* punished, *the child that is conceived in adultery dieth*. *Thamar* his daughter is defiled by her brother *Ammon*; Wherefore *Absalom* her brother killeth him, flieth away, and returning backe conspireth against his Father *David*; who is compelled thereupon to forsake *Jerusalem*, and to absent himselfe from the house of the Lord. In the meane while *Absalom went in to his Fathers Concubines in the sight of all Israel*. *Shimei* a sonne of *Belial* in his journy rayleth at him, calleth him murderer and as he doubteth, God commandeth him, this sedition is appeased, but it was by the death of *Absalom*, and yet there was not an end of the punishment, for *the sword did*

1 Sam. 12.
2 Sam. 13.
2 Sam. 14.
2 Sam. 16.
2 Sam. 16. 22.

re-

2 Sam. 12.

never departe from his house.

Lu. 23 40. to 43.

The penitent Theefe was punished with death for his theft, neither was he received to mercy, but upon his extraordinary faith, the fruits of which are manifest: 1. In reproving of his wicked fellow: 2. His patience on the crosse: 3. His confession of his sins, together with the Justice of his punishment: 4. His prayer to Christ: 5. His humility in desiring to be remembred: 6. His professing of Christs innocency: 7. His beliefe of Christs glory, in that he beleeved him to be a king. So that although he was but a little while Christs scholler, yet he was a great proficient in Christs schoole; who had he lived longer, no doubt but he would have shewed forth more fruits of faith and repentance. He was received to mercy at the end of his life, but do you ever read, that he was called afore, he was called but once and then he came, but thou hast beene a thou-

thousand times called, and yet still refused, you *have alwayes resisted the Holy Ghost.* Observe the time when Christ pardoned him, it was when Christ tooke upon him his Kingly office, to conquer death. Now Kings at their Coronation, will pardon these offences, which afterwards they will not, and no wonder if hee then pardoned it. Howbeit, *It was one, that none should despaire, and but one that none should presume.* Act. 7. 51. *August. exemplum cōsolationis.*

Peter denied his Master thrice, and therfore Christ thrice enjoyned him to *feede his Lambes. Peter* also wept so bitterly, that with the teares that fell from his eyes he made (as some of the Fathers say) furrowes in his cheeks, and he never heard the Cock crow, but he fell to weeping. Ioh. 21.

Noah was drunken, but it was, *Ex nimia vini fortitudine præter opinionem bibentis*; he did not *Aqu* 1ª 2æ q. 50. ar 1°.

know the strength of that drinke which he had made, it was *ex inexperientia, non ex intemperantia*, the old man being not experienced with that kind of drinke, and being over-delighted with the pleasant fruits of his new-planted vineyard, dranke of it, and was drunken, and yet not *Without punishment*. For *Cham* his *ungratious child* mocked his aged Father, who by reason of his age was easily overcome with this drinke, he therfore in a Propheticall manner curseth him which came out of his own loyns.

Theodor.

Gen. 9.

Lot was incestuous, and see how he is punished, as the wise man saith, *The name of the Wicked shall rot*. He who otherwise was a good man, yet for these his sinfull and abominable acts of drunkennesse and incest, hath the narration of his History broken off. He (I say) whose acts and history of life is storied in holy writ, at these detestable wickednesse is broken off; so that the holy Spi-

Pro. 10. 7.

Gen. 19.

rit

rit of God never vouchsafeth to mention the remainder of his life, or the Story of his death. The curſed of-ſpring of this inceſtuous Father remained ever deadly enemies to Gods Church, and were not to be admitted into the Congregation *vntill the tenth generation.* Deu. 23. 3.

Salomon fell to Idolatry, but he was *puniſhed with enemies.* His Kingdome in his life time was rent aſunder, and given to his adverſary, and only two Tribes remained to his ſonne. Howbeit God ſuffered him to fall grievouſly, not that thou ſhouldeſt ſinne by his example, but leſt, that the Jews ſhould erre about their Saviour: For many things were written of Chriſt, which were verified of *Salomon* a type of Chriſt, that they might not beleeve him to be the promiſed *Meſſiah*; therfore he erred, he did fall. 1 Kin. 11. 14, 23.

As for *Jonah*, for his diſobedience to God, the winds blow, Ionah 1.

the sea is tempestuous, the billowes beate, the ship is tossed, the goods cast over board, the seafaring men are in danger, and there can be no assured safety, till he is cast into the sea, and then is he three dayes, and three nights kept close-prisoner in the darke, and stinking prison of the belly of the whale.

2 Chr. 33. *Manasseh* also, who transcended all these in sinnes, did transcend all these in punishments, for he was deprived of his kingdome, he was bound with chaines, and carried to *Babel*, and not restored, but upon earnest prayer, *for he besought the Lord his God, and humbled himselfe greatly before the God of his fathers, he prayed unto him, and then was God entreated of him, and heard his supplications*, and yet not so restored, but God punished the land of *Judah* after his death, for God threatneth *to forsake his inheritance, and to deliver them into the hand of their enemies*, God was so provoked by his sinnes, *That*

2 Chr. 33. 11, 13.

2 Kin. 21 14.

the

the Lord turned not away from the fiercenesse of his great wrath, wherewith his anger was kindled against Judah, *because of all the provocations, that* Manasseh *had provoked him, even in the dayes of good* Josiah. 2 Kin. 23 27.

Wherefore if thou wilt presume in sinning by those mens examples, and sinne as they did, thou shalt be punished as they were, or suffer as they did; thou must at the least repent, as they did, if thou wilt be saved. For the best effect of sinne is Repentance, which if it be sound will proove bitter, and very distastefull to flesh and bloud.

CHAP. XV.

4. Temptation, is drawne from Gods Justice. 1. Because God hath created him, no love or Justice to damne him.

IF Gods mercy will not allure men to sinne, yet such is mans frailty and weakenesse, and the temptors craft and wickednesse, that the one will be allured, and the other can allure to sinne, because of Gods justice; for marke how he urgeth.

What feareſt thou that thou dareſt not commit this sinne? Tell me: Is it the pure eyes of the Lord that terrifieth thee, or is it his Justice that maketh thee afraid? Did not God make thee, what love? nay what Justice is it for a Creatour to damne his creature? Did he make thee to damne thee? Did he give thee a being that thou ſhouldeſt al-

wayes

wayes be in misery. Doth the iust God take any pleasure that the wicked should die? He saith, He doth not delight in their death. *If thou wilt not beleeve his word, let his oath, wherwith he hath confirmed this, settle thy minde and conscience.*

Ezek. 18 32. Ezek. 33 11.

Dareth the brittle clay thus reason with the Potter? the weak creature with the omnipotent Creatour; the worme man with God Almighty his maker? But see the pride of man, that dareth thus fawcily demand a reason of his Creatour, and call to account him that made him. Yet let this proud wretch know, although God delighteth not in the death of his creature, yet he delighteth in the satisfying of his Justice, and the glorifying of his Majesty: For he made thee for his glory, and he will not frustrate the end of his Creation, for he will be glorified, either *a te, aut per te*, either in thy doing good, or in thy punishment for doing evill.

If therfore his will be not done of thee to thy eternall ſalvation, it ſhall be done in thee to thy endleſſe deſtruction. The end of thy Creation was the glory of God by yeelding obedience to his revealed will. But if thou wilt not obey his revealed will to his glory and thy ſalvation, thou ſhalt be conſtrained to obey his ſecret will to his glory and thy damnation. If thou wilt wilfully continue in ſinne, and runne on ſtubbornly in wickedneſſe, thou ſhalt know, that without timely Repentance God made thee to this day of deſtruction. *For the Lord made all things for himſelfe, even the wicked for the day of evill:* Pro. 16.4 *If they be a people of no underſtanding, God that made them, will have no mercy on them, and he that formed them will ſhow them no favour: And thou* (as *Job* Eſa. 27.11 Iob 21.30 ſpeaketh) *ſhalt be reſerved to the day of deſtruction, and ſhalt bee brought foorth to the day of wrath:* Act 1.18. and then ſhalt thou with *Iudas*

goe

goe to thine owne place, for Hell shall be thine inheritance, where thine owne *Conscience* shall be thine accuser in laying thy sinnes to thy charge; it shall be thy *Juror* in giving evidence against thee; thy Judge in condemning thee with thy sinnes, and thy Executioner in inflicting deserved punishment for all thy sinnes. Rom. 2. 15

But may not this argument better be retorted, and cannot we justly conclude, God made thee, therefore he may, he can damne thee for thy sinnes: He may doe it in respect of his Justice, he can in respect of his Power. For thus saith the Lord, *Behold as the clay is in the hand of the Potter, so are ye in my hands, O house of Israel.* Ier. 18. 6.

CAP. XVI.

5. Temptation also from Gods justice. 2. God will not damne thee for sinne; because Christ dying freede thee from sinne and the Law.

WEll may Satan be put to flight, yet his restlesse malice will not be vanquished. If one temptation be repelled, he will suggest another; if man for sinning shall be punished to the satisfying of Gods justice, he will then fall to plead the satisfaction of this justice by the death of Christ.

Satans temptation

The Law by Christ (saith the Divell) *is fullfilled, it is abrogated; wherefore although God hath denounced death and damnation against the transgressours of the Law, yet Christ hath redeemed thee, Christ was punished for thee, therefore God will*

will not, nay he cannot in Iustice punish thee again. Will God exact a double payment for the same fault, one of thee in Hell, another of Christ: the Iustice of God was satisfied by thy Redeemers death. May art thou not freed from the Law by Christ, and if freed from the Law, how canst thou sinne, seeing sinne is the transgression of the Law. Why art thou then afraid to kill, murder, revenge, or the like, seeing it is no sinne to doe any of these, and therefore no condemnation, seeing that is but the punishment of sinne.

1 Ioh. 3. 4.

Indeed if these were no sins, then mightest thou lawfully commit them, or if thou wast freed from the obedience to the morall Law, then couldest thou not sin, for where there is no Law there is no transgression. But our surety Christ by his death and passion hath freed us only from the keeping of the Ceremoniall Law, not from the yeilding obedience to the Morall Law; for if wee

Mat 5 18

are

are any where in the Scripture
said to be freed from the Law
Lu.16.17 Morall. It is in respect of the
Gal.3.13. *Curse of the Law*, which was
due to the breakers of it, not
from the obedience of it. For al-
though the keeping of the Law
doth not justifie us afore God,
because we cannot keepe it per-
fectly. Yet the sincere life of a
Christian framed without hypo-
crisie (although it be not perfe-
ctly correspondent to the Law of
God) testifieth unto the Church
of God, in which he liveth, that
he is justified: It witnesseth al-
so unto his owne conscience,
that he is sanctified. Wherefore
although sinne remaineth in the
Ro.6.12. Elect, *yet it reigneth not in them*.
Death to them is not as yet a-
bolished, but only she hath lost
her sting: Well may this Serpent
affright them with hissing, but
hurt she cannot with her sting-
ing. This corporall death is not
an executioner to punish the
godly, but it s to them a servant

to

to conduct them in their passage from misery to glory. As for the eternall death of the soule, that by the temporall death of Christ is also vanquished, it is abolished, yet it is onely to the elect, *There is no condemnation,* but it is *to them, which walke not after the flesh, but after the Spirit:* wherfore if thou walkest after the flesh, if thou continuest a servant to sinne, if the old man be not crucified in thee, and the new man be not quickned in thee, if thou repentest not of thy sinnes, Christ died not to satisfie the divine justice for thee, but thou thy selfe must make satisfaction in hell to the divine justice for thy sinne, where because thou hast sinned against an infinite God, thou must endure an infinite punishment. Rom. 8. 1.

The Redeemer of the world died for the penitent sinner, not for the obstinate transgressour, he calleth them that are heavy laden with their sinnes, not those which Mat. 11. 29.

by

by customary committing of sin, esteeme sin no burden, his death is availeable not to the unbeleeving, but to the beleeving, to those which with a filiall feare dread the truth of his threatnings, and with a childlike obedience are subject to his Commandements, beleeving the faithfullnesse of his promises. Thou must therefore die to sinne, afore thou canst live to Christ; thou must mortifie the old man, afore the new man can live in thee. And the life of Originall corruption must be killed, afore the life of grace can be nourished. Thou must repent of thy sinnes, if thou desirest the death of Christ should be availeable for thee. For our Saviour died not to be made a baud to sinne, or a pander to wickednesse, that thou mightest thereby sinne at thy pleasure. For this would not be Christian liberty, but worse than Heathenish licentiousnesse. *Christ bare our sinnes in his owne body on the tree,*

1 Pet. 2. 24.

but

but it was to this end, *that we being dead to sinne should live to righteousnesse.* He never overcame for thee, unlesse his Spirit overcome in thee, he never suffered for thee, unlesse he suffer in thee: Wherfore when thou art delivered from sinne, let me say unto thee, as Christ said to the bethered man, *Behold thou art made whole, goe thy way now, sinne no more, lest a worse thing happen unto thee.* Will a wise man, which hath beene redeemed from the tyranny of a domineering Master, which did despightfully vex and cruelly torment him, willingly againe suffer himself to be inthralled in his service? Thou hast bin delivered from the tyranny of Satan which did hate and vexe thee, and wilt thou by sinne returne againe into his slavery, and willingly submit thy necke into his yoake of bondage? If a beggar should fall into the dirt, and were not able to arise, if a Prince comming that way should vouchsafe

Ioh. 5. 14.

safe to helpe him up, and casting away his dirty rags should cloath him with his royall apparrell, if he should willingly bewray himselfe againe, and fall wilfully into the dirt, that he might spoyle the Princes apparrell, would not he be accounted wicked? We which by *Adams* fall were more miserable then beggars, void of all grace, and destitute of all goodnesse, *Our best righteousnesse was but as filthy ragges.* If by our best naturall workes we should as *Iob* speaketh, *Make our hands never so cleane, yet shall God plunge us in the ditch, and our own cloaths shall defile us.* These our best workes which we have taken the greatest care in performing were able to pollute us. Christ *passing by and seeing us polluted in our owne blood,* pitied this our estate: this King of Righteousnesse vouchsafeth to helpe us out of this puddle of sinne, and cloatheth us with the long white robes of his own righteousnesse: would

Esa. 64. 6.

Iob 9. 30, 31.

Eze. 16. 6.

it

it not be exceeding wickednesse, *with the Sow that was washed to wallow in the mire* of their former sinnes, treading under foot the bloud of Christ, and not regarding the righteousnesse wherewith he hath cloathed us. Did it not cost Christ, the eternall sonne of God, his deare bloud to purchase us liberty from the thraldome into which sinne and Satan had brought us, and doest thou make so light a matter of sinne? If a man should kill your brother presently you will sweare you will be avenged of him, you will have his bloud. Sinne is it which hath killed thy elder brother Christ Jesus; how is it that thou harboureſt thy brothers murderer within thee? why banisheſt thou not sinne? why doest thou not vow the death of it? why doest thou not kill it? You are angry with the *Jewes* for killing Christ; why are you not angry with your sinnes, which were the cause of it? The *Jewes* had never killed

2 Pet. 2. 22

killed him, had not your rebellions first wounded him. It was your transgressions which caused his head to be wounded with thornes, his face to be spit on, his body to be scourged, his hands and his feet to be nayled to the Crosse, and his side to be pierced.

Wherefore crucifie not Christ with your sinnes, make not a mocke of his suffering, presume not to offend his patience, who so loved you that he gave his only begotten Sonne to dye for you, *that ye might be saved from your enemies, and from the hands of all that hate you.* Wherefore seeing that *ye are bought with a price, glorifie GOD in your bodie, and in your spirit, which are GODS.*

Luk. 1. 71.

1 Cor 6. 20.

CHAP.

CHAP. XVII.

2. Sort of Temptations, Satan draweth from the obiect, and they are two-fold, either because profitable or pleasant.

IT is storied of the Crocodile, who fighting with the Whale, and seeing himselfe unable to overcome him with his strength, seeketh to vanquish him with pollicy, he powreth on him foggy and poysoned waters, that so he may prevaile over him and kill him. Even so the Divell, seeing by force he cannot prevaile with any man, seeketh by pollicy to circumvent him; for as the Apostle *Peter* speaketh, 1 Pet. 5. 11 he wageth warre with prudence against our soules. He powreth on men the poysoned waters of worldly prosperity, he sheweth profit and pleasure, as he did to Christ. *He shewed him all the kingdomes* Mat. 4.

domes of the world, and the glory of them, that their soules might be poysoned with the love of these things, that so hee might kill them. These are the temptations which the Divell presumed of, would in any one take effect, and prevaile against him; Therefore he encountring with Christ kept these till the last place, hoping that if the other temptations failed, this would not; For here he had within that Arch-traitour the flesh at hand, ever ready on these conditions to betray us, and the world our false friend without alwayes assisting him in these temptations. This profit and pleasure like the poyson of Aspes, causeth men which are stung with it, to sleepe, and to die sleeping, it casteth men into that sleepe of security, and then killeth them, it maketh them *dead in trespasses and sinnes*. For what sinne will the naturall man abstaine from, in which there is profit to entice, and pleasure to al-

Eph. 2. 1.

allure. These be the baites with which Satan that cunning fisher catcheth the soules of men, the other temptations be but as golden hooks, which except they be baited with these baites will not easily catch any sinner.

CHAP. XVIII.

Temptation 1. There is great profit in it.

TO rise to an earthly crowne, what subtile shifts will man use to attaine his proposed end. Religion shall be made a cloake to cover it, they will loose fame, credit, health, life, religion, nay God himselfe, to get the trash of this world; thus the spirit of grace which once did ascend upward is now turned into *the spirit of a beast which descendeth downeward*, and this the Divell knoweth Eccl 3 21.

knoweth right, and therefore if any good motion be stirred up within us to leave some gainfull sinne, he presently checketh it with this or the like temptation.

Satans temptation

Doth not all thy gaine come unto thee by this manner of living. If thou leavest off this course of life, it is impossible for thee to live in this World. Seest thou not what large reversions thou hast gotten, which is probable thou wilt increase if thou continuest this thy course of life? Procurest thou not many faithfull friends by this meanes, which otherwise would leave, would forsake thee? What gaine? What profit is there in being so religious? Wherefore be not so over-nice and curious, seeing by this your craft you have your wealth. Surely, God will not be so injurious unto you, to deny unto you the getting of the things of this World, seeing he is worse then an infidell, which provideth not for his House and Family.

1 Tim. 5. 8.

Under

Vnder this provident and diligent care which the Apostle St. *Paul* commendeth: Men fall into that care of diffidence and distrust, which our Saviour Christ discommendeth. But if hee be worse then an infidell, which will not provide for his House and Family, he is worse than a beast, which will not provide for his owne good and safety. However if that place of St. *Paul* be duly weighed, and seriously considered (by providing for his owne) the Apostle understandeth not a hoording up of riches to posterity (although that be lawfull enough) but of administring of his goods which he enjoyeth to the wants of his poore Christian kindred, which you may perceive by comparing this eight verse with the fourth, and ninth verses of the same Chapter.

1 Tim. 5. 8.

Mat. 6. 34.

But there is one alone, and not a second, yea, he hath neither childe nor brother, yet there is no end of all his labour, neither is his eye satisfied

Eccles. 4. 8

tisfied with his riches: Neither saith he, For whom doe I labour and bereave my soule of good: this (in the judgement of the wise Preacher) *is vanity: yea it is a sore travell.* Yet grant he have heires, who knoweth whether he will be a wise man or *a foole, yet he must have rule over all his labours:* Eccl. 2. 19 If he could to his heires by dispossessing himselfe of his ill-gotten goods, dispossesse himselfe of all his wicked offences, this were well, but alas it is not so: The wicked children live triumphing on earth with his goods, and the wretched Father goeth weeping to Hell with his sins.

What (o foolish man) is thy gaine if thou loosest Heaven? What thy profit if thou loosest thy soule? For as Truth it selfe witnesseth. *What is a man profited if he should gaine the whole world, and loose his owne soule? or what shall a man give in exchange for his owne soule?* Mat. 16. 26. If all the world is not worth a soule, why wilt thou

thou indanger the losse of so precious a Jewell, for so little a part, so small a portion of it as thou canst enjoy with all thy labour and care, together with the losse even of thy soule. What can this thy little substance procure, which may in a short space be taken from thee by some quirke in Law, by fire or by ship-wracke, even then when thou thinkest thy selfe most certaine of them? or else thou shalt be taken from them by irresistable death. What if thou possessest them an hundred yeares, what is this to thy estate in Hell, which is perpetuall, which is for ever; where when thousand millions of yeeres are passed, the number of thy yeares is not diminished, thy time in Hell is not the shorter.

The Worldling when his Barns were enlarged, singeth a *requiem* to his soule. *Soule take thine ease, thou hast goods laid up for many yeares, but that night*, must his Luk 12.

soule be taken away, and then I demand not, who shall have all his goods, but where is his soule. Alas, a poore exchange for these simple worldlings in fishing for the transitory things of this world, to hazard, if not to loose the golden hooke of their soules. A base thing for the heavenly soule of man continually to muse on earthly things, especially for these which by vow and profession, promise the forsaking of the world. The learned Stoike censureth *Diogenes* for asking a penny of King *Antigonus*, one able enough to give it, *Est intolerabilius res poscere nummos, & contemnere professione.* It is an intollerable thing to require money, which by profession of Philosophy, he contemneth. We are Christians, wee not onely are bound by profession, but also by vow have promised to forsake the world. What a shamefull thing is it then for Christians to rake and scrape for the pelfe of this world?

Sen. l. 2. de benef.

world? *Crates* a Heathen Phyloſopher for his better ſtudy ſake, threw his goods into the Sea, as not willing to be troubled with them: ſhal he count it an hinderance to obtain humane wiſdome? and ſhall Chriſtians clogge themſelves with them? Surely, as Chriſt ſaith of the Queene of *Sheba* may I ſay of theſe, Theſe Heathen Phyloſophers ſhall *riſe up in iudgement againſt you, and ſhall condemn you*, For they to get temporall felicity and humane learning renounced the world, but you before theſe eternall joyes of Heaven, and ſpirituall knowledge and grace preferre baſe riches; what a ſolaciſme is this: *Pagans* practiſe Chriſtianity, and Chriſtians practiſe *Paganiſme*. Suppoſe the world will otherwiſe forſake thee, thou muſt forſake the world if thou wilt be Chriſts Diſciple, *thou canſt not ſerve God and Mammon*. What though thy carnal friends wil forſake thee? Theſe are not true friends, which on this occaſion will

Mat. 12.

Mat. 6. 24

leave, will forsake thee: However respectest thou the deceitfull friendship of this world afore the never-failing favour of God? the love of man afore the loving kindnesse of the Lord? wilt
Pro. 23. 5 *thou set thy mind on that which is not? For riches certainely make themselves wings, they fly away as an eagle towards Heaven.* What excellency is in the things of this world to make the wicked dote upon them? what is silver and gold, but red and white earth? Silke is but the entralles of worms. Praise is but a blast of the mouth: all that the world can afford is but transitory, and passeth away. When thou hast gotten sufficient, then (thou sayest) thou wilt serve God. Considerest thou not by this inordinate love of the world, thou preferrest the world afore God, earth afore Heaven, the fading riches of this world, afore the inestimable riches of the world to come. In *Isaack* blessing of *Jacob* and *Esau*, observe the

the different method of the godly and worldly in seeking of God. To godly *Jacob* he saith, *GOD give thee of the dew of Heaven, and the fatnesse of the Earth*: but to profane *Esau* he inverteth the order, *His blessing shall be the fatnesse of the earth, and the dew of Heaven*; for thus the worldlings place it, they first seeke the world, then God. So that God may justly take up the *Comedians* complaint, *Quum nemini obtrudi potest itur ad me*, when they are fit for nothing, then will they seeke God, when they have gotten sufficient for their bodies, then will they provide for their soules.

Gen. 27. 28.

Gen. 27 39.

Terent.

But what is sufficient. *Is not food and rayment sufficient*: If thou hast that be content. Nature will be content with a little, grace with lesse; Happily as *Haggai* speaketh: *Ye have sowne much and bring in little, ye eat but yee have not enough: ye drinke, but ye are not filled with drinke, ye cloath*

1 Tim. 6

Hag. 1. 5.

Mat. 27. *Iow, but there is none Warme, and he that earneth Wages earneth wages to put it into a bagge with holes.* What was *Judas* the richer for his wicked silver for which hee sold his Master; when as a guilty conscience compelled him to restore the money and to cast it downe in the Temple, and to hang himselfe.

The world is that baite, wherwith the Divell allureth many soules unto him. Act. 19. *Sirs we know by this craft we have our wealth,* was once that Idoll-makers of *Ephesus* argument to cause his companions to reject *Pauls* preaching, and it is now the Divels argument: and sufficient it is to move any meere naturall man to the acting of any sinne, to the committing of any wickednesse against the powerfull preaching of the most learned Ministers. But consider if thou presumest to treasure up wrongfull riches, thou treasurest up woefull destruction: and what will it profit thee to trea-

treasure up riches for twenty yeares, when as thou shalt suffer above twenty thousand yeares in Hell for it: Then shall *thy silver and thy gold not be able to deliver thee in the day of the wrath of the Lord, they shall not satisfie their soules, nor fill their bowels, because it is the stumbling block of iniquity.* Ezc. 7. 19.

CHAP. XIX.

Temptation 2. There is pleasure in this sinne.

THose whom profit will not allure to sinne, try hee will whether pleasure will draw to the committing of presumptuous sins, and after this manner he encountreth them.

Will you loose the sweet pleasures of this fraile and vanishing life and abandon your selfe to private con- Satans argument.

temptation? Seest thou not what pleasure there is in sinne, and knowest thou not what delight there is in wickednesse? Can you not serve God and keepe your pleasure? Remember your life is but short; take pleasure whilst thou mayest. Eate and drinke for to morrow thou shalt die. *Thou shalt not enioy any content, if by a continuall consideration of God thou practisest godlinesse.*

Isa.22.13.

See the pollicy of the Divell to allure men to fall into sinne: sometimes hope of long life shall induce men to sinne, sometimes the shortnesse of life shall be urged to make them presume in wickednesse.

But is the life of man short? thou oughtest to serve God, whilst thou canst, make thy peace now with God, *and agree with thine adversary quickly, whilst thou art in the way. For if thy golden bowle be broken, or thy pitcher be broken at the fountaine, or thy wheele be broken at the cisterne:* If thy body

Mat.5.25.

Eccl.12.6.

returne

returne to the dust, then will it be too late to seeke for mercy, when as the gate is shut: *From the death there is no remembrance of God, and who shall give him thanks in the pit?* Neither must you thinke to divide your heart betweene God and pleasures. The Divell may cry with the false mother, *dividatur, let it be neither thine nor mine, but let it be divided*, but God with the true mother will have all or none. Hee will have no halting betweene himselfe and *Baal*, either serve God wholly, or else thy pleasures; ye cannot serve God and your pleasures. Ps. 6. 5. 1 Kin. 3.

But what pleasure is there in sinne? *The foole may make a mock of sinne, and it is a sport to them to doe wickednesse.* But hee that possessed all that heart could desire or tongue could wish, could finde neither profit nor pleasure in the things of this life, but professed all was but *vanity and vexation of spirit*. God was that Pro. 14. 9. Pro. 10. 23. Eccl. 2. 10, 11.

speaker, and King *Salomon* was the writer, who had experience of these things. What true pleasure is there in any sinne, when *at the last it biteth like a* Pro. 23. 32. *Serpent and stingeth like a Cockatrice?* What pleasure is there in drunkennesse, when as by delay and lingring they seeke to sherke their cupps? What pleasure in whoredome, where there is a continuall feare, least the dimme eye of man should see them, not fearing the eyes of the Lord, from whom the stony walls cannot cover them, nor darkenesse hide them? What delight in covetousnesse, when as they are daily turmoyled with cares? What delight in theft or murder, when as their accusing conscience raiseth up terrour within them, causing them to tremble every moment, and stand in doubt of every man, least he should be the man that could accuse them, or would betray them? What delight in swearing, when as an ordi-

dinary custome hath brought it to an habit; so that they are so farre from delighting in it, that they take no notice, when they sweare. What delight in wrath and envy? *Seeing wrath killeth the foolish man, and envy slayeth the silly one.* Iob 5. 2. What pleasure can there be after any sinne, when as a guilty and tormenting conscience doggeth them at the heeles, shame and reproach affrighteth them, and the feare of a punishing wrath, of a sinne-revenging God, doth continually trouble and vexe them. So that all the pleasures of sinne is but like the inchanting singing of the Syrens, it maketh them to sleepe in security, that they may be more easily devoured: *Dulce peccatum sed amara mors.*

But grant there is delight, and suppose there is true happinesse in the pleasures of sinne: These delights are not permanent, they are not perpetuall, *they are but for a season.* Heb. 11. 25. Their former pleasure addeth to their misery, and increa-

creaseth their woe. *Miserum est fuisse beatum*, to have beene happy is the greatest misery; for he then is touched with a true sense and feeling of the want of those pleasures, which hee once enjoyed. Yet if these were more constant, and did continue all the dayes of our life, then they would cease, then they would have an end: But the torments of Hell, which would follow as immediate punishments of sinne would never cease, would never have an end. For there *the Worme dieth not, and the fire is not quenched.* It is thrice rehearsed to shew the certainty of it. Take heed therfore how by presumption thou preferrest the sweet of pleasure before the care of safety, and lovest thy ease, more then thy salvation, for thou thereby wilt make thy enemy the stronger to offend thee, and disablest thy self of all meanes of defence.

Mar. 9. 44 46, 48.

CHAP.

CHAP. XX.

The third sort of Temptations to Presumption, to wit: Those which Satan draweth from something in our selves.

That malicious enemy of mankinde, which at mans creation was a subtile Serpent, is now by almost six thousand yeers experience become an old Dragon, he doth now know meanes how to insinuate himselfe into all sorts of men, and how to tempt the most experienced Christians with divers kinds of temptations, so that he leaveth no meanes unattempted to bring men unto wickednesse. Those whom a vaine and presumptuous confidence in Gods mercy and election will not winne: He will try whether any thing in themselves will puffe them Gen. 3. 1. Rev. 20. 2.

Rev. 9. 11. them up. He is that *Abaddon* and *Apollyon*, that burneth with a desire of hurting. He is that Rev. 12. *red Dragon*, which with exceeding strength and bloudy cruelty persecuteth the Saints. That Prince of darkenesse who is the greatest enemy to the children of light, draweth the starres with Mat. 13. his tayle after him. That *envious man* which sowed tares whilst the Master of the Family slept. Rev. 9. 11. That *King of the Locusts*, which wageth warres against the Saints, he seeketh to circumvent them, Eph. 4. ἐν τῇ κυβείᾳ, with the sleight of a dye. The Apostle borroweth a metaphor from cheaters, who for gaine will cogge and deceive the simple: Even so dealeth the Divell at his advantages, where open force will not prevaile, there he will try what ruine hee can worke to the Church by secret practises. If in persecution the field of the Church doth bring foorth greatest increase by being watered with the bloud of the dying

dying Martyres: He will see if the cleare Sunne-shine of the Gospell will cause the tares of Heresie and Superstition to spring in the Church. Thus hee dealt with the Christians in the Primitive Church; whom the fire of persecution could not seduce, he will see if he can reduce them by *Julians* gold. Thus doth hee proove himselfe to be that old *Dragon* alwayes desiring the hurt of the man-child, shewing himselfe to be that roaring Lyon going about seeking whom he may devoure; which should teach Christians to be as wise as Serpents, and innocent as Doves, and to learne some wisedome from the Doves; who as it is storied of her by a naturall instinct can discerne asunder of these Hawkes which prey in the aire, and of these which prey on the ground, and therfore against both she provideth fit meanes to escape. For when she seeth that Hawke which preyeth in the ayre,

Rev. 12. 1 Pet. 5.

Pet. Berch de Columb

ayre, she falleth to the ground, but when she seeth that Hawke that preyeth on the ground: she mounteth aloft into the ayre: So a Christian should discerne betweene the manifold temptations of Satan. If he be assaulted with such temptations, as he shall be devoured by exalting himselfe too high, as by Pride, Vain-glory, High conceitednesse, and the like, he ought then to cast himselfe downe to the Earth, and remember death; but if the Divell seeke to entrap thee on earth, as by covetousnesse, earthly-mindednesse, then thou oughtest to mount into Heaven, and to place thine affections there, and be provided against all temptations; for diversly setteth he on man. If Gods Mercy and Justice will not allure man to sinne, or if profit and pleasure will not draw men to wickednesse; he will see if any thing in our selves will cause us to make ship-wracke of our Faith against this dangerous rocke of

presump-

presumption, and thus sometimes at his advantage setteth he on that man, whom he knoweth to be a customary sinner.

CHAP. XXI.

Temptation 1. Thou hast committed this sinne with impunity, and therfore needest not to feare to fall into it againe.

SUrely, (saith Satan) this act is no sinne, for hast thou not hitherto committed it, and yet not chastised, not punished; were it a sin God would ere this have severely chastised thee for it, if not sent thee quicke into Hell. God thou saiest is just; if so, then surely will he revenge sinne, wheresoever, and in whomsoever it is. Hast thou not seene others guilty of this same fact, yet are they not in trouble like other men, neither are they plagued like other

Satans argument.

other folke, nay doest thou not commit this act thy selfe, yet not punished. How is it that thou now feares to doe that once againe, which hitherto thou hast committed, and yet not punished, not plagued for it.

This you may perceive by the foggy blackenesse of it to be some smoake, which ascendeth out of the bottomlesse Pit. Yet doth not *Job* complaine of the prosperity of the wicked, and of their impunity, saying, *Their houses are safe from feare, neither is the rod of God upon them.* And *David* will tell you, *That he was envious at the foolish, when he saw the prosperity of the wicked. For they are not in trouble like other folke, neither are they plagued, like other men.*

Iob.21.9.

Psal.73.2. Pf.73 5.

Besides man must consider that God doth sometimes severely punish, when he seemeth to forbeare, and sometimes forbeareth, when he seemeth to punish. Happily vengeance lighteth not on thy

thy owne head, and yet it may on thy wife and children to the *third and fourth generation* for thy sake, and if not so, yet the common judgements, which oftentimes lye heavy on the Land, overtake thee, as thou art a member of the weale publike. Exo. 20 5.

But grant God doth not punish thee now, yet he will punish thee. If God for ever should withhold his chastising hands from thee, than thou mightest sinne on in hope of impunity: but know there will come a day of vengeance, when as God will take vengeance of thee for thine iniquities, wherfore as the Preacher saith, *Though a sinner do evill an hundred times, and his dayes be prolonged: Yet surely I know it shall goe well with them that feare God, which feare before Him. But it shall not be well with the wicked, neither shall hee prolong his dayes, which are as a shadow, because he feareth not before God. This Bread of deceit, may be sweet to a man,* Eccl. 8, 12, 13.

but

Pro. 20.7. *but afterwards his mouth shall be filled with gravell.* Happily thy sinnes are not as yet fully ripe, God therefore will not as yet suffer the destroying Angell to thrust in his sharpe sickle. But a time will come when he shall Re.14.18. be commanded to thrust in his sickle for to reape, and to gather the clusters of the vines of the Earth, for the Harvest of the Earth is ripe, and then shall these fruitfull vines be cast into the Re.14.19. great wine-presse of the wrath of God. God stayeth his time till thine iniquities are at the full. Gen. 15. 16. *The sinnes of the Amorites are not yet full,* their wickednesse is not as yet ripe, therefore the Israelites must stay foure hundred yeeres, and then shall they cast them out. The five Cities of the plaine of Gen.13.13 *Jordan were wicked and sinners before the Lord exceedingly,* yet must Gen.18.20 be let alone till the *cry of their sins* reacheth up to Heaven, and when there are not ten righteous persons in these five Cities, then

God

God will overthrow them with fire and brimstone from Heaven; when stiffe-necked *Pharaohs* heart is most obstinate in sinning, then will God get him honour on *Pharaoh* in most severely punishing him for sinning. Ex. 14.

It is storied of the Crow, who although he is not able to fight with that King of Birds the Eagle; yet she still followeth after the Eagle disturbing him with his fearfull cryes, which the Eagle a long while dissembleth, but being overwearied with her continuall clamours setteth on her, woundeth her and killeth her. So obstinate sinners who although they cannot contend with that King of Kings the eternall God, yet cease they will not to molest him, and still oppose themselves against God by their sinnes, and molest him with the loud clamour, not only of their oathes, but of all other sinnes, which cry aloud in his eares, provoking him continually to anger. But after

after that God hath long expected their repentance, and as it were dissembled the hearing of their sins, seeing no amendment being wearied with the continuall clamours of their loud crying sins, at the sudden will he set his face against that man, smiteth him, woundeth him, killeth him both corporally and spiritually.

Gods tender mercies are alwayes in the first place, so that if wee would truely know him by his mercies, wee should never know him by his judgements, but if wee will not know him by his mercies, hee will himselfe teach us to know him by his judgements. It is true, *The Lord is slow to anger, and it is as true the Lord is great in power, that will by no meanes cleare the guilty*, which runne on obstinately in sinne. God is not of *Domitians* mind to kill flyes, petty sinners, but when men are swolne with sinne and waxen fat in

Psa. 103. Ex. 34 7.

in wickednesse, then God will cut them of. God oftentimes may shake his hand at them, he may threaten them with destruction, but never will strike till their sinnes are at the full growth, then will he *come as an Eagle against them*, both suddenly, swiftly and cruelly; for these are the three properties of an Eagle making haste to her prey, she cometh swiftly to it, suddenly on it, and cruelly setteth upon it. At the opening of the Seales, there is mention made, of a *red, blacke, and pale horse* with riders on them to take vengeance on the Earth. It sheweth the swiftnesse of punishment, they ride on horse-backe; fly then thou canst not the destroying judgements of God, if thou continuest in sinne, they will surely over-take thee. But suppose thou shalt escape some punishments, yet thou shalt fall into worse; thou art freed from temporall chastisements, and fallest into eternall judgements;

thou

thou escapest corporall afflictions, but spirituall overtake thee, externall blindnesse doth not blind thy bodily eyes, but there is an internall blindnesse, which doth darken the spirituall light of thy understanding, which thou takest no notice off. God sendeth thee not a famine of Bread, yet he can send thee a *Famine of his Word*, where as the Prophet *Amos* speaketh, *thou shalt wander from Sea to Sea, and from the North even to the East, thou maist run too and fro to seeke the Word of God, and shalt not find it. For the wicked* flieth (as *Zophar* saith) *from the iron weapon, and the bow of Steele shall strike him thorow.* Or as *Amos* speaketh, *It is as if a man did flee from a Lyon, and a Beare did meet him, or went into his house and leaned his hand on the Wall, and a Serpent did bite him.* Take heed therefore O thou secure sinner, how thou presumest in his mercy, least his anger break forth into fury, and thou feelest him just,

Amos 8. 11, 12.

Job 20. 24

Am. 5. 19.

just, when as it is too late to repent. For *some mens sinnes are open before hand unto judgement, and some they follow after.* Some men are punished in this life for their sinnes, which are open to the view of this world, and some men are punished in the life to come. 1. Tim. 5. 24.

But doest thou sinne, because thou art not punished here; know it is a most severe judgement of God not to be punished; It is a fearefull signe of thy finall and utter rejection, and that God taketh no care of thee, because he ceaseth to call thee unto him by his fatherly correction. Yet grant that God out of mercy doth refraine for ever from punishing; *This long-suffering of God should lead thee to repentance.* What wickednesse is this to provoke him to anger, which is unwilling to punish thee, and to cause him to plague thee, *whose soule is grieved for thy misery.* Dost thou thus reward the Lord for his goodnesse Isa. 1. 5. Rom. 2. 5. Iud. 10. 16.

towards thee (O thou wicked man) thou oughtest not to sinne against him, whose mercy is to thee so great, that he correcteth thee not for thy sinnes, and his goodnesse towards thee so exceedingly aboundeth, that by punishments he taketh no notice of thy presumptions.

CHAP. XXII.

Temptation 2. Thou hast especiall Marks of Gods favour, as Peace, Health, Riches, &c. therefore maiest thou presume to sinne.

IF Satan once perceiveth that impunity for sinne will not so farre prevaile as to move a Christian to presumption, then desireth he to puffe them up with a vaine presuming confidence of Gods love towards them, and therefore they need not feare to com-

commit sinne, which are so highly regarded of God, and whom he so exceedingly loveth.

For (saith he) *hast thou not especiall Marks of Gods favour? Hast thou not all the blessings the world can afford; Enioyest thou not health? Livest thou not in peace and iollity? And dost thou not with* Esau, Eate of the fatnesse of the Earth, *and with* Asher dip thy foot in oyle; *Hast thou not as much as tongue can wish, or heart can desire? Give glory to God for these his blessings and continue in that course of life, in which thou thrivest. Thinkest thou that God would blesse his enemies, or reward them with gifts, which hate him? would the Almighty prosper thy wickednesse, and increase a sinners substance? Wherfore goe on in that course of life in which thou livest; seeing that God doth blesse and prosper whatsoever thou takest in hand. If they be sinnes continue in them, seeing God is so farre from being provoked, that he doth love*

Satans argument.

Gen. 27.

Deu 33.

thee although thou sinnest, although thou doest rebell against him.

Hath the Lord bestowed on thee especiall favours of his love? Hath he enriched thee with externall blessings? Thou oughtest therfore to serve him, which thus loveth thee, to obey him which rewardeth thee thus bountifully above thy deserts. It grieved *Julius Cæsar* to be killed by the Senators, but that *Brutus* his sonne in law should be the chiefe conspiratour, this did cut him to the heart, causing him to burst out into that passionate speech, *Quid mi Brute*, what my sonne *Brutus*. So although the sinnes of all men are displeasing to God; yet the sinnes of these men, which he hath beene most of all beneficiall unto, these displease him in the highest degree, because these men adde to all their sinnes that great and intollerable sinne of ingratitude, then which nothing is more hatefull to God, nothing more odi-

ous

ous to his divine Majesty. If *Babell* fall from God, God seemeth not to regard it. But if *Jesurum waxing fat kick with the heele*, if they despise the blessings of God and grow worse and worse by prosperity, this most of all grieveth him. If the *Vineyard of the Lord of Hosts* bringeth foorth nothing but *sowre grapes*, this cutteth him to the heart, and causeth him to cry out in that bitter expostulation, *What could I have done more for my vineyard, that I have not done?* If a King expresse his regall bounty to thee in bestowing many favours on thee; wouldest thou willingly do any thing wherewith thou mayest offend him, causing him to with-draw his love and bounty from thee, and shall the King of Heaven be thus evilly rewarded, from whose regall bounty thou receivest all that thou injoyest, and by whose protecting providence thou safely enjoyest all, which thou receivest? Wilt thou

Deu. 32. 1.

Esa. 5. 2.

Esa. 5. 4.

sinne, because God hath bestowed so great and manifold tokens of his love on thee. Take heed of provoking the just and sinne-revenging God to anger; least he deprive thee of that in anger, which hee bestowed on thee in mercy.

But that thou mayest not think those externall blessings incompetible to any, but to the children of God, I will therfore shew how,

1. The wicked have enjoyed them.

2. The wicked may enjoy them.

3. The wicked doe enjoy them.

1. The wicked have enjoyed them. Those five wicked Cities which God overthrew, afore their destruction, were placed in a fruitfull Land, *like the Garden of* Eden, both for pleasure and profit. Profane *Esau lived of the fatnesse of the Earth, and of the dew of Heaven*: for so was his

Gen. 13. 10.

Gen. 27.

blest-

blessing. *Babell* sitteth as a Queen and saith she shall *know no evill.* *The wicked* (saith *Iob*) *spend their dayes in wealth, and in a moment go down to the grave.* But if yee thinke these were no wicked men, marke what followes, these are they which *say unto God, depart from us, for we desire not the knowledge of thy wayes. What is the Almighty that we should serve him, and what profit shall we have if we pray unto him.* Their felicity was so great in *Davids* time, that the Prophet envied it, *His feet were almost gone, and his steps had nigh slipt, when he saw the prosperity of the wicked.* Did not the cruell persecuting tyrants prosper, when as the godly Christians in the Primitive Church were destitute, afflicted, tormented; so that the prosperity of the wicked doth farre exceed that of the righteous. The wicked *Egyptians* have plenty of corne and victuall to sell to their neighbours, when as the Patriarch *Iacob* and his Famly

Esa.47.
Iob 21.13
Iob 21. 14,15.
Ps.73.2,3, 4,5,6,7.
Heb.11.3
Gen.41.

mily are ready to ſtarve for food in *Canaan*; as long as *Jonah* is in the Ship, the Sea rageth, the billowes are toſſed, the Ship is indangered, but he being caſt out, the Idolatrous Mariners rowe their Ship ſafely to the ſhore. And this proſperity the wicked themſelves take notice of. The wicked Jewes obſerve their proſperity to be greater, when they ſerved the Queene of Heaven, then when they worſhipped the God of Heaven, when they were Idolatrous and ſerved the creature, then when they being truly religious, ſerved the Creator. The Iſraelites likewiſe ſuppoſed their Idolatry to bring them greater felicity, then the religious worſhipping of the true God; and therefore the Church of *Iſrael* ſaith ſhe will goe *after her lovers, which gave to her her bread and her water, her wooll and her flaxe, her oyle, and her drinke.*

Jer. 44. 16, 17, 18.

Hoſ. 2. 5.

2. The wicked may enjoy them: What ſpeakeſt thou of

theſe

these outward blessings. *Assur* may have as great share in these as *Israel*; and *Babell* as *Judah*; the enemies of the Church, as the Church it selfe, and often times out-passe them. Wherefore if in this life the *faithfull had no hope in Christ, they were of all men most miserable*. The faithfull are distinguished from the wicked in internall, not externall, in spirituall not in temporall blessings; for God doth distribute his temporall blessings to all, and therefore the wicked may enjoy them: whereas the other is the godly mans peculiar; and the reason of Gods dealing thus is manifest: Because God is a father to all in respect of creation and preservation, and therefore provideth hee temporall blessings for all estates of men; but he is the Redeemer only of his Church; and therfore to them only administreth he spirituall graces; thus the wicked may differ from the godly, the believing Christian from the unwashen Turk.

2 Kin. 18 32.

1 Cor. 15 19.

Iob 12.6. 3. The wicked do enjoy them. The Tabernacles of the robbers prosper, and these that provoke God are secure, into whose hand God bringeth abundantly; and the wise Preacher saith, *All things come alike to all, there is one event to the righteous and to the wicked, to the good and to the clean, and to the unclean, to him that sacrificeth, and to him that sacrificeth not, as is the good, so is the wicked, and he that sweareth, as he that feareth an oath.* These outward things happen alike to all. *Dentur bonis, ne putentur esse mala, dentur malis, ne videntur esse summa bona.* Riches are given to good men, least they should be thought evill in themselves, evill men also enjoy them least they should be accounted the chiefest felicity; how canst thou thinke worldly prosperity a marke of a true Christian, when as thou seest Papists prosper in the warres, and the poore Protestants put to the sword, and the Turks exceed

Eccle 9.2.

Augustine

all

all Christians in temporall blessings. In Christ the godly *may have peace, but in the world they shall have tribulation.* Yet you must thinke that God bestoweth not these blessings on the wicked, because they are his enemies, but because God seeth some good in them, which he in no wise will let passe unrewarded, but will reward it even in his enemies: Whereas contrariwise the best of Gods Saints are not freed from all evill in their lives and conversations; for which God is unto them *as a Beare lying in waite, and a Lion in secret places.* Hee scourgeth them in this life, though not with a satisfactory punishment, yet for a warning to themselves, and an example to others, that others also may take heed how they fall into the same sins, least the same punishments happen unto them; wherfore these are rather markes of Epicures, then of true Christians. The

Ioh. 16. 33

Lam. 3. 10

rich

Luk 16. rich man in his life time enjoyed all the pleasures the world could afford, whereas poore *Lazarus* received onely evill: All the miseries, sickenesse and poverty could afford, he indured. God loveth his, and he knoweth that the taking away of worldly blessings are best for them, and therfore God restraineth these from them. If a rich man had a sonne, whom he tenderly affected, to restraine him from dainty and full diet, if his stomacke would disgest it, would not be accounted love in him, but sparingnesse: But if his sonne were sickly, and could not disgest full feeding with dainty fare, then if his Father did restraine it from him, it would be a signe of love. So if Gods children were able to disgest worldly blessings, for God to deny it to them would be no argument of love; but God seeth that the greatest number of his children are not able to brooke corporall blessings, they would

fur-

farfet with them, if they were full fed with prosperity: Great love therfore in God to restrain his children from them, and to keep these things from them which would hurt them.

Wherfore presume not to sinne through hope of Gods love towards thee, because thou enjoyest these externall blessings, for God giveth these to the wicked, and bestoweth these on those whom he hateth, but rather if thou accountest these any manifest tokens of Gods love, fly sinnes of presumption, least God deprive thee of those also, and then this will be a greater signe of his anger, then thy former enjoying was of his love.

CHAP.

CHAP. XXIII.

Temptation 3. Ministers do this, therfore thou maiest.

CUnning Fowlers to allure Pigeons to their nets, were wont to take a Pigeon, and putting out its eyes, placed him in a net, which other Pigeons perceiving would flocke to that, and so were easily taken. So dealeth that cunning Fowler, the Divell, to allure some harmelesse soule unto him, taketh some wicked Ministers, and putting out the eyes of his understanding, causeth him to wallow in some sinne and wickednesse; and then on this occasion allureth others with this or the like temptation to flock unto him.

Satans argument. *Seest thou not Ministers for all their daily reprooving of sinne, follow*

low this course of life, which now thou dost purpose to follow, The Ministers of God, which are the light of the world, which light the people the way to Heaven, goe this way, and yet thou hopest they are saved, they are the Shepheards of the flocke of Christ. It is the duty of Sheep to follow their Pastor and leader; they are the guides of the world, and therfore are to be followed, for they surely know a nigher way to Heaven then that which they commonly teach thee, they have more knowledge then thou hast, and why maiest thou not follow them and enter into thy Masters joy as well as they.

Mat. 5.

Ezek. 34.

Rom. 2. 19

Indeed it is a lamentable estate, and good it had beene for these men, that they had never been borne; that those which take upon them to be guides of the people to Heaven, should leade them the way to Hell; that the Captaines of Gods people should fight the Divels battels, that those which should be *burning and*

and shining lights, which should burne with zeale, and shine with integrity of life and doctrine, are least zealous, least religious; that from the Prophets of *Jerusalem, which should tell Gods people their transgressions, and the house of Jacob their sinnes, Profanenesse* (as the Prophet speaketh) *is gone forth into all the land.* So that the Church might take up *Jeremies* complaint, and sing his dolefull Elegy. That those *enter into the Sanctuary, whom God did command that they should not enter into the Congregation.* Men unfit by reason of their sinnefull lives to live in the Church, are become teachers in it.

Esa.58 1.

Ier.23. 15

Lam.1 10

But such is the Divels malice, that he beareth the greatest hatred against Gods Ministers, he commandeth with the King of *Syria, to fight with neither small nor great, but with the King of Israel*, his chiefest aime is against Ministers; hee knoweth if the Metropolis be once taken, the under

1 Kin. 22, 31.

under Cities will be easily brought into subjection. Ministers ought therefore especially to take heed, how they yeeld to the Divels temptation, seeing the safety of the flocke dependeth so much on the Pastours well-fare, they fall like unto Oakes, which fall not alone, but beare downe the under-woods with them.

Yet the people also must take heed, how they follow wicked Ministers example: For if his wickednesse yeeldeth an evill example, it addeth to his sinnes, it diminisheth not thine. They are *Adams* posterity, therefore they may slip, they may fall: thou must be a *follower of them, as they are of Christ*, and no further. Thou mayst say with S^t. *Augustine*, *Ego non tenco Cypriani authoritatem*, &c. I stand not upon *Cyprians* authority, and as I see learned *Cyprian* did teach, and learned *Cyprian* was taught. Even as that Prince of Philosophers hath taught in humanity. *Socra-*

Rom. 3.

1 Cor. 11. 1.

Augustine.

Aristot. in Ethic.

Socrates was his friend, and Plato his friend, but Truth was a greater. If thou must not follow them in their erroneous doctrine, much lesse in their erroneous life, which are more plaine, more perspicuous, and therefore it was a good saying of a Heathen man,

Seneca. *Optimum est vestigia majorum sequi, si recte processerint.* It is a good thing to follow our fore-Fathers examples, if they left us a good example to follow. Thou must follow the Orthodoxe doctrine of evill living Ministers, not their evill examples. For thou shalt be judged according to the Doctrine, not according to their life; according to the words, not according to the works of the most faithfull Ministers. Christs good example doth not so much condemne the Jews as his words, for they shall judge them in the last day. Were wicked men to be judged by a comparative goodnesse, that others rebellions might excuse their

Ioh. 12. 48.

wic-

wickednesse, and that they should be sayed, because other men were more sinfull, more wicked, than thy case was more happy; but alas a comparative goodnesse will not save thee: *Samaria was not halfe so wicked as* Jerusalem, *yet* Samaria *was destroyed.* Those Heathenish Cities of *Tyre* and *Sidon* were more righteous than *Chorazin* and *Bethsaida*; yet *Tyre* and *Sidon* were destroyed. *Sodome* was better then *Capernaum*, for if the *mighty works which were done in Capernaum, had bin done in Sodome, it would have remained unto this day*, and yet *Sodome* was destroyed. The men of *Judah* hath done wickedly above all that the *Amorites* did, *and more evill then the nations did, whom the Lord destroyed before the children of Israel*, and yet these *Amorites* were aboliſhed, these Heathen were destroyed. A comparative goodnesse will not save any, it will free none. For every man shall be judged according to the straight

Eze. 16. 51

Mat. 11.

Mat. 11. 23.

Kin. 21.

straight rule of Gods Law, not according to the crooked actions of another mans life. His exceſſe of wickedneſſe will adde to his condemnation; it will not helpe to bring thee to Salvation: So then that a Miniſters life is more ſinnefull then thine owne, it will condemne him, but it cannot excuſe thee; he ſhall be puniſhed for giving ſuch an example, and you for following it.

CHAP. XXIV.

Temptation 4. Great men and whole multitudes commit this ſin therefore thou maieſt alſo.

IT was *Ulyſſes* plea in the Poet being accuſed of the ſame fault that *Achilles* was guiltie off.

Hand

Haud timeo, si iam nequeam defendere crimen
Cum tanto commune viro.

Ovid Meta l. 13.

He did not care to be found guilty of the same crime that *Achilles* was. If the presumptuous sinners can gain but a noble Patron to their vice, or a multitudes example to defend their practise, they care not into what vice they runne, what villany they commit: Wherfore where the president of some learned Minister will not prevalle so farre with men to make them to runne into sinne, try he will whether the commanding greatnesse of some noble personage, or the unruly multitude in some popular sin, will move them to wickednesse.

Satans argument 1 Pet. 4.

Dost thou not see great men daily to runne into these excesse of ryots, *their greatnesse cannot excuse them, if it be a sinne, if thou goest to hell, thou shalt have company. Whole multitudes thou daily seest and hearest to runne this way, and what*

what charity is it to thinke all these are damned? If it be a sin, why mayest thou not partake with them in it? Maist thou not live in as great pleasure, as this man, and make as much use and commodity of the things of the world, as another doth, and yet go to Heaven as well as another, thou maist shift well enough for one, seeing thou shalt fare as well as many other. Feare not therfore to go on in Covetousnesse, Luxury, Pride, Lust, Contention, Drunkennesse, or the like.

Thou mayest indeed partake with them in their sinnes, but then thou shalt also partake with them in their punishments. Those that will not come out of *Babel*, but will be guilty of *Babels* sins, shall be punished with *Babels* punishments. If *Lots* sonnes in law will stay in *Sodome*, they shall perish with the wicked *Sodomites*. If he whom thou makest a patterne of thy sins, could also be a Patron to defend thee from punishment, than thou migh-

Rev. 18.

Gen. 19.

mightest sin on by his example; but *pares culpæ, pares pœnæ*; yee have committed the same sinne, and therfore yee shall have both, if not the same, yet a just punishment.

Take heed of sinning for company, least thou be also punished for company. *The Angels must bind the tares in bundles*; and well might they be bound in bundles, that those wicked men which did sinne in troopes here, might goe to Hell in troopes hereafter, where company shall not helpe them, nor multitude excuse them; and yet what more plausible reason in justification of falshood, than the example of some unruly multitude? As if truth were measured by multitude, and not by reason; Amongst men, *Multitudo peccatorum tollit pœnam peccati*, A multitude of offenders will diminish, will take away the punishment, but it cannot prevaile so with God in spight of flouting. *Magis valeat veritas,* Mat. 13. 49

quam

quam vulgi opinio, *Truth shall prevaile, for truth is greater and stronger then all things.* What though great men erre, and noble personages are deceived, their errour is no argument to induce thee to sinne after their example. King *Pharaoh* will not beleeve *Moses* miracles to be true, shall the *Israelites* therefore doubt of the truth of his all-convincing miracles? Queene *Jesabell* will not beleeve *Elijah to be the Lords faithfull Prophet*, shall the children of God doubt of it? The chiefe Priests and Elders of the people will not beleeve Christ to be that all-sufficient Saviour of the world, Is that then a good argument to convince the officers. *Have any of the Rulers, or Officers beleeved in him.*

1 Esd. 4. 35

Exod. 5.

1 Kin. 10.

Ioh. 7. 48.

Happily thou dost this in love to thy Master or Land-lord, and therfore imitatest him whom thou lovest. If thou expresse thy intimate affection towards him in imitating him, let it be in his vertues

vertues, not in his vices, and so shalt thou gaine a reward to thy Master, to thy selfe also? Canst thou not expresse thy love in following his vertues as well as his vices? and must thou endanger the losse of thy soule, by manifesting thy love to him. Thou imitatest *him in wickednesse, whom thou lovest*. It is a signe of hatred, and not of love, because by following his evill example, thou incensest God against him; who will punish him for giving such ill example.

What though great men erre, and whole multitudes goe astray? yet thy punishment is not the lesser, thy torment will not be the easier, to be punished with great men, or tormented with a multitude. Wherefore although the whole World run after Idols, and multiply their gods according to the number of their Cities, yet should we with good *Iosuah* resolve to serve the Lord. It is as if he had said, ye are as straightly

Ier. 2. 28.

Iosh. 23. 15.

bound to serve God as others; but if ye will revolt from God, and trust not in your deliverer; if ye will needs goe to hell, no reason that I should goe to hell for company. I and my house will serve the Lord. Better it is to run the way of Gods Commandments with a few, then to tread those by-pathes of sinne with the greatest company; for we are not to Exod. 3. 2. follow a multitude to doe evill. Some Divines on *Psal.* 104. 11. on these words, *The wilde Asses quench their thirst there.* Observe, That the wilde Asse loveth cleere water: so that although hee see all the beasts of the field drinke in pudled water, yet he will not drinke, til he finde cleare water: So although we find this puddle water of this worldly pleasures, of which others take their fill, we should not drink of it, but wee should expect drinke of the cleere water of life and there satisfie our thirst. If thou wilt needs have example, imitate God, who is good to all.

Christ,

Christ, who died for all: The Angels, who are ministring spirits to all: *Moses*, who prayeth for all. Let your intentions be moderated with these and the like presidents, and follow not the example of wicked superiours, or the patterne of the sickbraine multitude.

CHAP. XXV.

TEMPT. 5.

He shall be mocked and contemned if he sin not.

THe Devils command to his souldiers, is like that of *Nebuchadnezzar* to his great generall *Oloferne*s: *Goe against all, but concerning them that rebell, let not thine eye spare them, but put them to the slaughter, and spoile them, wheresoever thou goest.* The Devill would have wicked men his instruments Iud. 2. 11.

to vexe all, but those which will not be subject to the Devils will, must be contemned, despised, and mocked; which being once affected, thus he urgeth against all godly Christians.

Satans argument.

What man is there in the World, which followeth this purity of Religion, except a few of the off-scouring of the World, such as no man respecteth, but every man hateth, every man contemneth for this their niceneſſe. They live not in any credit or reputation, but are nicknamed, and mocked of all; and wilt thou ſuffer the reproach and contumelies of this World, when thou maiſt enjoy its love and favour? continue therefore thy former ſinnes, for in living otherwiſe thou wilt ſurely procure thy ſelf ſhame and diſgrace.

Heaven is that narrow gate, wherin few enter, and those which ſtrive to enter there are mocked, are contemned of all. But whether is it better for to ſuffer for well-doing here, or for evill doing hereafter; to be mocked on earth, and

to

to be blessed in heaven; to be fearfull of mockings now, and to be cursed after. Seeing they are placed in the first ranke, which are timorous in Gods cause; *All that will live godly in Christ, must suffer persecution*: Now mocking is persecution; and therefore scoffing *Ismael* is said to persecute *Isaac*, when as he mocked him; What though the World curseth thee, seeing God blesseth thee? What though the wicked mocke, and revile thee, seeing God loveth thee, Christ delighteth in thee. Let it be the sinnes of the Pharisees to love the praise of men more then Gods. Doest thou seeke to please men, or God? or desirest thou mans respect, or Gods favour? were it not better to be contemned of the World, then hated of God? If thou art ashamed to professe God to be thy father and master in the presence of men, God will be ashamed to Professe thee to be his sonne, and servant in the presence of his Angels.

Mat 4. 11
Rev 21. 8.

2 Tim. 3 10.
Gal 4. 29.

Gen. 21 8
1 Pet. 4: 16
Am. 5. 10
Mat. 5. 11, 12.

Mat. 10. 35.
Mar. 8. 38

Luk. 14. 26. Mat. 10. 37. Heb 11. 26.

gels. If thou wilt love father or mother more then Christ, thou art not worthy of him. How much rather if thou esteemest the treasures of Egypt greater riches then the reproach for Christ, and preferrest the riches of this World afore the riches of the World to come.

Know (ô vaine man) that the frownes and obloquies of this World end with this life, oftentimes afore; but the heavy displeasure of a jealous God against him, which dareth set up a corrivall with God in his heart, is more continuall, more perpetuall. Plagues and punishments, the effects of whose punishing wrath begin in this life, but their end is neither in this life, nor in the life to come. Neither longinquity of time, nor distance of place can take them away, can remove them. Suppose wicked men take away thy life, or thy good name, and credit, which thou esteemest more then a thousand lives. Happily it

is

is a judgement sent from God to punish thee in the losse of that which thou preferrest afore God, in esteeming those transitory things more precious then the everlasting favour of the Almighty.

However, feare'st thou them, *which can kill the body, but not him which is able to destroy both body and soule in hell. Thou dreadest them which can take away from thee this temporary life of misery, not him which can take from thee that eternall life of glory. If thou wast to abide here for ever, then mightest thou more justly feare mans reproaches; but thou art but a sojourner here of short continuance.* Besides, thou professest enmity against Satan, and thinkest thou that he will not stirre up his Ministers against thee, to warre with thee? Yea, Christ himselfe though without sinne, yet not without reproach. *Wherefore if the World hate you, ye know it hated Christ afore it hated you. The Disciple is not above his Master, nor the servant above his*

Mat. 10.

Heb. 4. 15

Luk. 6 40
Ioh. 13. 16.

Mat 10. 24, 25. Ioh. 15. 19.

Lord. If they have called the Master of the house Beelzebub, how much more shall they hate those of the household. The World hateth you because you are not of the World, but are chosen by Christ out of the World. Grant you bee a man of renowne in the World, happily it will bee knowne to a Parish, a Towne, a City, or Countrey, a Kingdome; yet if it be gotten by wickednesse, it will not continue, it will not be for ever. In the next generation his memory will be rooted out. *For the memory of the iust is blessed, but the name of the wicked shall rot.*

Pro. 10. 7.

CHAP.

CHAP. XXVI.

Tempt. 6.

It is naturall to doe evill, why then maist thou not commit any sin.

WHy (saith Satan) *dost thou feare to commit sinne? Is it not naturall for man to doe evill? ever since the fall of* Adam, *so bruised and crazed is mans nature, that all his actions are oblique and crooked: so that now what man is there which liveth and sinneth not; Why then doest thou take so much paines and labour to prevent sinne, seeing to prevent it is difficult, it is impossible. Were it not farre better for thee to give the reines to thy disordered affections, and so sinne with more delight, more contentment? According to that course which thou now ta-* Satans argument.

keſt, thou both offendeſt God, and thy ſelfe; God in ſinning, and thy ſelfe in brideling thy ſinfull delights. Wherefore ſeeing by nature thou muſt ſinne, give ſinne her whole careere, and diſquiet not thy ſelfe in accompliſhing that which is impoſſible.

Time was, that man could follow natures directions, and yet remaine innocent, he needed no ſuperiour guide, and yet could attain to heaven, and happineſſe; but by that woefull fall of *Adam*, ſhe is ſo much diſordered, that whereas afore ſhee was a guide ſufficient in that narrow way that leadeth to eternall life, now unleſſe ſhe be ordered, and guided by the holy Spirit of God, ſhe is ready to carry men headlong into that pit of hell and deſtruction. For our will which ſhould be the ſtraight rule of all our actions, is become crooked; our underſtanding which ſhould be the eye of the ſoule to direct it in the ſervice of God, is darkened, and blinded, only there is in it left ſufficient light to leave us

us inexcusable before God, but to direct us in the service of God she cannot. It telleth us there is a God; but what God is, and how he is to be worshipped, he is altogether ignorant; Our affections, which were once dutifull handmaidens to the will, and did stir it up to desire those things which were pleasing and acceptable to God, are now become unruly mistresses, and lead her captive to all evill: Our whole body is onely fit to serve sinne, and wickednes, and therefore whatsoever is from nature, is a fit instrument for sin and Satan. Shall we therefore sin willfully, because we must thus sin out of infirmity? shall wee plot wickednesse, because wee cannot naturally fly sinne. Will a wise man whose father hath left him great debts to pay, conclude with himselfe, my father hath left me much to pay, and more then I am able, I will therefore run on in debt, and spend as well as my father, let what misery come that will.

Sin

sin is a debt, which our father *Adam* left us to pay; shall we therefore run on in a resolute course of sinning, because we know not how to satisfie the divine justice, and remaine alwaies careless of our future woe, and our wretched misery.

Indeed if man had been created in this corrupt estate, into which now by *Adams* transgression, and an habituall custome of sinning he is fallen, then this excuse might seeme more reasonable, this pretence more tolerable; but *God made man upright, and he hath found out many inventions.* So that the state into which man is now fallen into, is rather the corruption of nature, then a naturall estate: which corrupt estate, if it could shew the way to heaven, who then would not be saved; nay, if it were a sufficient pretence for sinne, what folly would not be excused? what wickednesse would not be coloured? but alas it is so farre from excusing us, that it serveth onely

Eccl. 7. 29.

to

to accuse us, and in stead of acquitting us for our sinnes, it addeth to our condemnation, because we our selves were the cause of this wretched misery. We procured this our corrupt estate to our selves. Wherefore although thou must sinne naturally, thou oughtest to restraine nature, and not let slacke the reines to thy wicked lusts: For otherwise thou more highly offendest God in sinning willingly, and so shalt procure that divine justice more severely to punish thee, whom thou hast so highly displeased.

Wherefore it were farre better for thee to pray to God to give thee his spirit of power, whereby thou mayest mortifie these naturall lusts, and corrupt affections, *which warre against the soule.* 1 Pet. 2. 11

For although of our selves it is difficult, nay impossible to crucifie these corrupt affections, which domineere and rule in us: Yet when the holy spirit of God commeth, it *bindeth this strong man*, and then Mat. 12.

all

all that thou possessest are in peace; thou maist then easily subdue this same corrupt nature, which although afore the working of the holy Spirit of God in thee, it cannot produce any good action; but such as are *splendida peccata*, glittering sins; yet it can produce such civill actions, as are morally good, which although they doe not appease the provoked anger of that omnipotent Lord of Hosts, Yet it provoketh not God so highly as their opposite vices; nay, for these morall vertues of naturall men, God doth poure downe on them his temporall blessings here, and punisheth not even heathen men hereafter, which were but morally good, with such exquisite torments, as those which have acted their contrary vices.

CHAP.

CHAP. XXVII.

TEMPT. 7.

They have a custome in sinne which they cannot leave, and therefore he must sin on.

SIn being once rooted in the stony heart of man, can no more easily be rooted out, then the Ivy out of a stony wall, where stone must be removed from stone, and the whole fabricke must be rebuilded. The whole man must be renewed, afore we can root out sin out of the heart; and therefore if any resolution be in the heart of man wholly to cast off sinne, thus presently he defireth to withstand it.

It is not onely naturall to thee to sin, but also wickednesse in thee is strengthened by custome: For thou hast

Satans argument.

hast gotten a custome, and indeed it is no good one; and therefore if thou couldest, it were good for thee to leave it: But such is mans corrupt nature, that if once he hath accustomed himselfe to doe evill, hardly can hee refraine from it: For the

Ier. 13.23. Æthiopian can change his skin, and the leopard his spots, as easily as a man can leave sinne that is accustomed to it. *Hadst thou been wise at the first, thou mightest easily have prevented it; but now such is thy miserable estate, that thou canst not refraine it. Wherefore sin on happily God will have mercy on thee, seeing thou art in such a wretched estate, that by reason of an habituall custome, thou canst not leave sinne, thou canst not refraine from wickednesse.*

These kinde of temptations, wherein Satan appeareth like an Angell of light, urging truth confirmed with Scripture are most dangerous, and therefore most to be feared.

It is true, the Æthiopian o himselfe

himselfe cannot change his skin, nor the Leopard his spots, nor he that is accustomed to doe evill, of himselfe cannot doe good, thou canst not of thy selfe leave a custome in sinning. *Sepè nonnulli exire à pravis actibus cupiunt, sed actuum suorum pondere pressi, & in mala consuetudinis carcere inclusi, à seipsis resilire nequeunt.* Some men oftentimes desire to leave their sinnes; but being pressed with the weight of their sinnes, and imprisoned in an evill custome, cannot fly from themselves. Wherefore these mens estates are more lamentable, more miserable. But these men must know, *with man this is impossible, but with God all things are possible.* Although thou canst not of thy selfe subdue thy sinfull lusts, and affections, yet by the direction of Gods spirit thou maist conquer them, thou maist subdue them: For God can change the Æthiopians skin, and the Leopards spots, and God can cause him that is accustomed to doe evill to doe good.

Greg. 11. Moral.

Mat. 19 26.

A new

Ezek 36. 26. *A new heart can he give thee, and he can put a new spirit within thee, he can take away the stony heart from within thee, which choaketh the seed of grace that is sowne in thee, and give thee an heart of flesh, in which the seeds of grace being once sowne, thou maist reap a plentifull harvest of good workes.* Thou must therefore alwaies desire, and earnestly implore the aid and assistance of God, which if he grant thou maist easily subdue thy strongest corruptions. In the meanwhile, thou must know that this custome of sinning is so far from excusing thy sins, that it increaseth it aggravateth them.

But grant it be a custome, and therefore hardly left, will it not be more hardly left, more difficulty shaken off hereafter? *quot vitibus prava frequentationis astringitur, quasi tot vinculis alligatur.* Every sinne is as it were a chaine to keep sinners from arising out of sinne; and therefore the longer custome is the more dangerous, for

Greg.

th

thy evill habit of sin will be the more inveterate, and therefore the more dangerous. An old soare troubleth the Physitian, whereas a new wound is more easily cured. The further thou runnest on in sinning, the more thou art out of thy way to heaven, for every sinne is a step to hell. Now hee that hath trodden many steps in a contrary by-path, which leadeth him out of his way, for him to returne backe, will be the more uneasie, the more difficult. He that hath lost the favour of God by many and manifold sins, it will cost him many sorrowfull sighes, many bitter groanes to returne into Gods favour againe: *Every sin is a heavy burden*, they are a burden to thy conscience here, and without speedy repentance they will be a burden to thy soule hereafter. Will a wise man pressed downe with the burthen of his customable sinnes desire to adde to his sinnes, by continuing his custome in sinning. Sinne is the poi-

Psal. 38 4

son

Deut 32. 33.

son of Dragons. Will a prudent man who hath narrowly escaped with his life by drinking some dangerous poison, willingly continue to take it, hoping still to escape.

Wherefore thou oughtest to fly sinne, because it will grow to a custome; for the longer thou continuest in sinne, the number of thy sinnes will be the more increased, and then the more difficult it will be to leave them: For sin is like a snow-ball; the further it is rouled, the more it increaseth; and that sinne which at the first seemed strange and uncouth, by custome becommeth pleasant and delightfull. A bird put into a cage, at the first fluttereth about, but at the length she is well enough contented, and beginneth to sing; and a slave put into the mines, the first day sobs and sighs, but afterwards can sing at his worke. Even so those slaves, which the Devill taketh captive at his will and pleasure could grieve afore for sinnes in thought, can now delight in innumerable

numerable sins of presumption; for *Consuetudo peccandi multitudinem facit peccatorum*, the custome of sin produceth a multitude of sinnes. Wherefore *Principijs obsta*, withstand the beginnings, is as good in Spirituall Physicke, as in corporall; and as fit a rule to be observed in curing the sicknesse of the soule, as in healing the diseases of the body. Seneca

CHAP. XXVIII.

TEMPT. 8.

It is a little sin, and he needeth not feare to commit it.

THe Devill our politicke enemy knowing that few will venture to commit any presumptuous sinne, if it appeareth in its uglinesse: He therefore to allure

men

men to sinne, dealeth with men, as the Panther doth with those creatures whom hee meaneth to prey on: Hee hideth his head which is terrible to all beasts, and sheweth his party-coloured body, which while beasts delighted with the alluring sight greedily gaze on, he suddenly assaulteth, and oftentimes killeth. So the Devill hideth the deformed uglinesse, which is in sinne, and which sinne bringeth men unto; He telleth them it is a little sinne, and that it is full of pleasure and profit, which whilest men greedily affect it, he assaulteth them, and oftentimes overcometh them: For what sinne is there which the naturall man will not commit, if it appeare little; and what sinne is there the Devill will not allure to commit, because it is little. For to those which doubt to commit some presumptuous sin, thus he urgeth:

Devills argument

It is no such sinne as it seemeth, it is such a sinne as God cannot in justice punish thee for ever: If it be a sin,

a sin, it is but a little one, for which God will not, he cannot be angry. Doth not God passe over greater sins, and will he punish this? Shall we think God like the Pharisees, which would straine at a gnat, and swallow a cammell? Farre be it from a mercifull God thus severely to punish such peccadilloes, to take vengeance on man for such little offences. Thou dost too much derogate from Gods honour to thinke that he doth abase himselfe to take notice of such little sins. However it is but a little one, and therefore thou mayest more easily obtaine pardon. Quis dicat aliquod peccatum esse parvulum? Alas what sinne is there so little, which God cannot punish, or which the Almighty taketh no notice of? *yet if God should marke what is done amisse, who were then able to abide it.* If he for our severall sinnes should send severall punishments, who then were able to endure it. God seeth our sinnes, yet he punisheth them not; he knoweth them, and yet hee marks them not; he knoweth them in

August.

Ps. 130. 3.

in his infinite knowledge, yet he doth not alwaies marke them to our infinite torment: And this is so farre from abasing God, that it addeth to his glory, that he should know and take notice of the least sinnes: Shall man for the satisfying of his corrupt passions take notice of the least offence committed against himselfe; and shall not God for the satisfying of his divine justice see every sinne how little soever, that is committed against him.

Now by the way you may see the fraudulent policy of our watchfull enemy the Devill, to allure thee to commit any sinne. Afore it be committed, hee will put a false vizard on it, and hee will paint it with an alluring countenance, he will tell thee it is a little sin, yea such a one as God will not, nay he cannot be angry with thee for committing it. But this is to harden men with the deceitfulnesse of sinne; for afterwards sinne shall be dismasked, the devill will

Heb. 3. 13.

will pull off this false vizard from sinne, he will set it forth in its owne lively colours, shewing thee the hainousnesse of thy sinne, and the horriblenesse of thy transgression out of the word of God, where thine owne conscience shall witnesse against thee, compelling thee to cry out with that good father, lamentably deploring the stealing of a few apples even in his childhood. *Tantillus puer, tantus peccator.* So little a childe, so great a sinner. Then will it be no excuse to say thou *suppos'dst it to be a little sinne, and therefore didst continue it: For in pleading thus, thou doest adde to thy sinne, and aggravatest thy wickednesse; for thou canst not plead thus, unlesse thou knewest it to be a sin: For how can you know it to be a little sinne, unlesse you did first know it to be a sinne? and if thou knowest it to be a sinne, and yet wilt adventure to commit it, then will it be a sinne not of ignorance, but of knowledge; and how is it a lit-

Aug. Conf. 1 cap. 12.

Luk. 12. 47. tle offence, seeing it shall be punished with double stripes.

Happily thou esteemest that a veniall sinne, which is in his own nature a hainous transgression. *Uzzah* might suppose his staying the shaken Arke to be a service well-pleasing, and acceptable to the Lord: Yet because this fact was contrary to Gods command, he was by the immediate hand of God strucken dead in that place. King *Davids* numbring the people might seeme an action in policy excellent, in Theology not discommendable: For were not the people of Israel numbred; and is it not lawfull for a King to number his souldiers: yet because it was done out of a bad intent, that he might thereby rely on the numberlesse multitude of his souldiers, and not rest on the Almighties all-protecting providence, a consuming pestilence breaketh out, and sweepeth away seventy thousand in three dayes space. The eating of an Apple by *Adam* might

2 Sam. 6.

Num. 26.

2 Sam. 24

seeme

seeme a little offence, seeing profit did allure him, pleasure did entise him, and his only companion his loving wife perswaded him to it: yet becausse there was a contempt of Gods commandement, an unbeliefe of Gods threatenings, and a proud desire of equalizing Gods Majesty, the creatures which were subject to them breake their allegiance to this traitour, the fruitfull earth becommeth barren, and Paradice yeeldeth him neither delight, nor profit, *but he and his whole posterity is thrust out of it.* Gen. 3. 6. Gen. 2. 17 Gen. 3 24

How can any sinne be little, seeing it cost the onely begotten Sonne of God his most precious bloud to satisfie Gods provoked wrath for it? This is the devilish policy of Satan to make you to extenuate your rebellions, and to excuse your abominations, causing you to say with *Lot*, when as he had an expresse Commandement to fly to the mountaines. *Oh not so my Lord, Behold now thy servant hath found grace in thy sight.* Gen. 19. 18, 19, 20.

Loe now this City is neer to fly unto, it is a little one; Oh let me escape thither (is it not a little one?) and my soule shall live. So when God giveth thee a charge to flye from all sinne, you are ready to reply, Oh not so my Lord, what your beloved sinnes (saith the Devill?) behold you have found favour in the sight of the Lord. Is not this a little sinne? keep it still, and your soule shall live. For the Devill can be content, wee should
2 Kin. 5. say with *Naaman*, *I will worship no other God, but the Lord, onely the Lord be mercifull in this thing*, the Lord pardon this sinne; they must keep their darling sin, they must not part with their bosome wickednesse.

Grant this their beloved sinne is a little sinne. A little thiefe let in at the window will make way for a greater. Let little offences in, and hainous rebellions will easily follow after; For sinne is of such a nature, that it will, and must have company. It will first plead

right

right of inheritance, and afterwards of possession; and those sinnes which thou so sleightly esteemest are sufficient to kill thee. *Minuta plura peccata, si negligantur, occidunt:* Hell-fire is the just reward of the least sinnes. The wounding of all sinne is deadly, and is it not all one to be stabbed to death with bodkins, as *Julius Cæsar* was, or to be hewed into pieces with a sword with *Agag*? There is no sinne but is mortall, even idle words shall condemne thee; why then callest thou any sinne little sinnes? Especially seeing there is no sinne so little, but Satan will one day put in a great bill of accusation against thee for it, whose policy now it is to make you not to respect little sins, because they are so nearly allyed to vertue, and great sinnes not to be accounted of, because they differ onely in degree from small sins. Thus still doth the naturall man extenuate his sinnes, and seeketh to hide his nakednesse with fig-

Austins tract. 12. Ioban. Rom. 6. 2.

Mat. 12. 37

leaves. But what though thy sins be little, yet a multitude of these will hurt thee, will kill thee? The
Exo. 8. 29. fly is a little creature, yet was it a great plague to Egypt. The lice are lesser, yet that was one of the sorest judgements that Egypt ever felt. *Etiam capillus unus suam habet umbram*, even one haire hath its shadow, and every little sin hath its punishment. What though God in mercy passe by greater sinners, and yet in justice punish the lesser offendor? it is that he which transgresseth with an high hand may take warning, and know that God which taketh vengeance on lesser iniquities in others, will not suffer their unrepented rebellions to escape unpunished.

What though the object of thy sinne be a trifle, as the obtaining of some momentary pleasure, or the obtaining of some trading-profit? This doth rather aggravate, then diminish thy fact, and in stead of lessening thy fault, it increaseth thy wickednesse. Wilt thou

thou dare to offend the omnipotent God for so small a trifle? What wise man will adventure the losse of a Kings favour for the obtaining a trifle? or will hazard a temporall kingdome for gaining an halfpenny? and wilt thou venture the losse of the King of Kings favour for a little pleasure? or hazard that eternall kingdome of heaven, worth infinitely more then all the world for a little gaine? Doest thou so basely esteeme of the favour of the immortall God to preferre pleasure afore it? and disrespectest thou so the kingdome of heaven to seeke riches rather then it? Fly therefore all sinne how little soever it be, lest thine iniquities turne to be rebellions, and thy errors become presumptions.

CHAP. XXIX.

TEMPT. 9.

Thou mayest beare the world in hand it is a vertue, therefore commit it.

IF little sinnes be a terrour to thy conscience, so that that temptation taketh no effect, because that little sins may procure some shame: the feare of which is a bridle to restraine men from running into many offences; then the Devill seeketh to hide and cloake this sin under the name and pretence of vertue.

Satans argument. *What* (saith Satan) *must the vaine thoughts of some sickebrained fantasie, or the imagination of some scrupulous conscience be made sinnes now adayes? A man must not provide for his*

his house or family, but he shall be judged covetous, the liberall man must be accounted prodigall; and if thou requirest thine owne thou art an oppressour. If thou keepest company with thy friends, thou shalt be accounted a drunkard. Yet heerest thou not many wise and discreet men commend this thy care, thy liberality, thy friendly fellowship? Continue therefore this thy custome, for surely they be no sins: if they be sins, thou mayest thus excuse them to the world.

Indeed it is utterly a fault in the best oftentimes to censure and misconster other mens actions, so that the best actions are condemned without offence. Yet there is a woe denounced against those which call *good evill, and evill good, and put darknesse for light, and light for darknesse, that put bitter for sweet, and sweet for bitter.* Wherefore you must also take heed, that you doe not palliate, or cover your wickednesse under the name and pretence of vertue: For sinne is never more sinfull, never more Esa. 5. 20.

dangerous, then when she is attired in vertues habit. When wicked *Iezabel* painteth her face, and attireth her head, then is her false beauty most likely to allure; and when sinne painteth her face, and attireth her selfe with the counterfeit colours of goodnesse, then is she most apt to seduce, most fit to devoure, not onely the novices of the Church, but also those which are better taught, and more deeply learned in the Christian profession. For although sinne is ever noxious, yet is she never so hurtfull, as when she rideth in vertues chariot. When as the Trojanes say,

1 Kin. 9.

1 Tim. 3. 5.

Virg. Æne. 2.

Mutemus clypeos, Danaûmq; insignia nobis
Aptemus ———

When as they clad themselves in the Grecians armour, then are the Greeians in most danger to lose their unconquered Troy; and when ugly vice beareth the name of

of seemly vertue, then is vertue in greatest danger to be overthrown. When drunkennesse is called good fellowship, Pride is accounted decency, miserable covetousnesse is excused under the colour of providing for their house and family, deceitfull flattery is eloquent friendship, Adultery and wantonnesse are termed trickes of youth, Prodigality is accounted a good nature, Bribery and Symony are but gifts and gratuity, and murther manhood. Thus happily throgh the Devils sleight, they may deceive other men and beguile themselves; but the eyes of the Lord, which are ten thousand times brighter then the Sunne, will not be thus blinded. Whatsoever men esteeme or judge of thee for those evill courses, yet God which seeth the heart, and trieth the reines, seeth thy sinnes, and seeth thy wickednesse, however cloaked over with the faire pretence of a vertuous life. Wherefore a Christian should know how to distinguish be-

between the face of truth, and the vizard of errour, the alluring countenance of godlineſſe, and the painted ſhew of hypocriſie, that he may not thinke too well of himſelfe, or ſuffer others to flatter him in his ſin and wickedneſſe.

CHAP. XXX.

TEMPT. 10.

Thou art the childe of God, and canſt not fall away by any ſin, therefore mayeſt thou commit this ſin.

WHen the Devill telleth any man he is the childe of God, it is either becauſe he lieth in ſome knowne wickedneſſe, or elſe it is to cauſe him to fall dangerouſly into ſome preſumptuous ſin,

sinne, and then after this or the like manner he urgeth:

Satans argument.

Thou art the childe of God, and canst thou thinke that God will cast thee off for one onely offence? God is not changeable in his love and affection to theeward as utterly to reject and cast thee off for one sinne. What misdoubtest thou in God, that thou doubtest to offend? It is impossible for God to leave or forsake thee, whom he hath internally called. Thou mayest sinne, and yet remaine the childe of God; for thou canst not fall from grace: For those whom God loveth he loveth to the end. Wherefore then doest thou feare to sin, seeing thou art the childe of God, and therefore God will not, nay, he cannot withdraw his love and affection from thee.

Ioh. 13. 1

But who telleth thee that thou art the childe of God, is it not Satan? He that telleth thee now to entice thee to sinne, that thou art regenerated, will after the committing of this sin, tell thee thou art unregenerated, because thou hast

hast thus presumptuously offended. Wherefore when thou art perswaded of internall regeneration, and art allured to sin presumptuously, examine whence this perswasion ariseth, see whether thou art truly regenerated, happily it may proceed from presumption, not from true faith: it may be a delusion of Satan that is wrought within thee, to entise thee to sin, and not a motion of the spirit stirred up, that thou mightest thereby lay hold of Gods mercifull promises in Christ. True it is, *that those whom God loveth, he loveth to the end, he marrieth them unto him for ever; and whom God loveth, he loveth with an everlasting love.* Yet it is a dangerous signe of an unsanctified heart, and of such a man, whom God hath not as yet truly and internally called, either thus to reason within himselfe, or by yeelding consent to the Devils suggestions to sinne, because he hopeth, that he is regenerate.

Joh. 13. 1. Rom. 11. 29. Ier. 31 30.

For consider if thou art the childe

childe of God, how thou wast preferred to this high calling? Surely thou wast not borne in this estate, for it is not a gift of nature, but of grace. It cost thy gracious Lord his deare bloud to purchase thy happy freedome from the wicked domineering of sinne, and the cruell tyranny of Satan; and did it not cost thee inexpressible sighs and groanes, which the spirit of God did worke in thee, afore thou couldst obtaine this degree of sanctifying grace? Indeed God calleth men that are wicked without, above, nay contrary to our depraved desires; and of them which were unwilling to come, he maketh them willing to follow him. Yet he giveth no growth of sanctifying grace, but to those that desire it. And wilt thou adventure to lose such an inestimable grace, which Christ hath purchased with his owne bloud for thee? The holy spirit of God hath wrought in thee, and hath been of thy owne selfe earnestly desired, by committing

Rom 8. 26.

Heb.6. Eph.4. 1 Thes.5. ting sins of wilfulnesse, which are *a crucifying againe of Christ, a grieving of that holy spirit of God, and a quenching of that grace of God*, which after thy many intreatings and supplications was wrought in thee? What testimony can there be left (shall I say) of thy inward sanctification, nay of thy justification, when as *the spirit of God beareth not witnesse with thy spirit that thou art the childe of God*; and good workes, which are the effects of a justifying faith, *without which faith is dead*, thy faith is not a living, but a dead faith, which hath no operation, and therefore cannot be the instrument of thy justification? How then canst thou either internally perswade thy wavering conscience, or externally manifest to Gods Church this thy justification? Deceive not therefore thy selfe with a vaine hope of Gods love in adopting thee to be a sonne: but suppose thou hast obtained this favour of God, that he hath vouchsafed to call thee internally

Rom.8,16

Iam.2.

ternally to the knowledge of his Sonne, thou oughtest therefore to strive and endeavour to please this so kinde, good, and mercifull father. Will he that is adopted to be the sonne and heire but of a mortall Prince, willingly doe any thing which he knoweth will displease his foster-father? and yet darest thou commit sinne, which the immortall God hateth, seeing that he is not only a father to thee by creation, but when thou by sin didst degenerate, and becamest unworthy to be called the son of God? He was not onely a gracious Lord by redemption, but a mercifull father to thee by recreation, and regeneration; and wilt thou commit sinne, whereby thou not onely dishonourest God, causest the idolatrous enemies of the Church to blaspheme, and givest a scandall to thy weake brother by thy lewd example to stumble and fall; but also makest Gods children to judge amisse of thee? Wherefore if thou respectest the honour of the omnipotent

omnipotent God, which is a father to thee by creation, and whom thou challengeſt to be thy father by ſanctification. If thou regardeſt the glory of the Church, wherein thou liveſt, who is thy mother by externall regeneration of the water of Baptiſme, and as thou affirmeſt by the internall grace of the ſpirit: If thou eſteemeſt the good of every weake Chriſtian, who is thy brother, not only by profeſſion, but alſo by adoption, whom thou offendeſt with thy evill example, cauſing him thereby to ſtumble and fall. If thou haſt any reſpect to thy owne good in thy credit, and reputation in this life, and to thy glory and happineſſe in the life to come, fly then ſins of preſumption, which cauſeth thy God to be diſhonoured, thy Religion to be diſgraced, thy weake brother to ſtumble and fall, thy ſelfe defamed in this life, and thy ſoule endangered in the life to come.

CHAP.

CHAP. XXXI.

TEMPT. 11.

Sinne thou must in thy best actions, why then feares thou to sinne, which cannot be avoyded.

SOme temptations are to weaken onely our justifying faith; but the scope of others is not only to weaken this faith, but to root out a true profession of Christian Religion out of the hearts of true beleevers, of which kind this temptation is one. For Satan perceiving that justification by works, which was once the maine pillar to uphold that Antichristian Synagogue of Rome, to be sore shaken and moved: gladly would he replant this pestiferous and soule-destroying doctrine in the mind of proud man, seeing this heresie hath greatly Gal. 2. Col 3.

ly

Gal. 4.

1 Thes. 2. 7.

Rom. 2. Rom. 3. Rom. 4.

ly advantaged him even from the infancy of the Church untill this day: For this mystery of iniquity did worke in the Apostles time; and therefore that Doctor of the Gentiles foreseeing this heresie to arise in the Church of Rome, how doth he dissuade that Church from embracing this error? yet Satan doth ever labour against this truth, still perswading men either to be out of love with the doing of good, or else to make men performe good workes, to a wrong end, that those which faile not in the performance of the duty, yet they might faile in the scope of the duty, that those which would doe good, might doe it to a wrong end.

Satans argument.

For (saith Satan) *grant thou art not the childe of God, yet thy good works will not save thee, thou art onely saved by the death of Christ.*

Bernard

Every Christian must say, Meritum meum est misericordia Christi,

Luk. 17.

when thou hast done all that thou canst, thou art but an unprofitable servant;

servant; *and thou art no more if thou spendest all thy whole life in acting of sinne. Tell me, for what end dost thou do any good, seeing thou art not saved by it? For doest thou thinke God a needy Merchant; and will set heaven to sale, and sell it to thee for thy good workes? Oh no,* Eternall life is the gift of God. *But grant it were a purchase, and were to be bought; Canst thou thinke that thou art able to purchase it with thy good works, which if thou art unregenerate, are but* splendida peccata, *glittering sinnes, at the best in the state of regeneration they are but* menstruous rags, *spotted and stained with many imperfections, and such as merit nothing but death and damnation, and thy sinnes doe no more, therefore as good sin as no?*

Rom. 6. 23

August. Esa. 64. 6.

When the father of lies thus urgeth truth, it is not onely to disgrace the truth, but also by sophisticall urging of it to cause men to fall into some sinne: both which ends the Devill aimeth at in urging this temptation. wherefore

a Christian ought to take heed, that in avoyding Scylla, he fall not on Charybdis. In denying justification by workes, hee fall not to deny the doing of good. For although man is not saved by the worthinesse of his works, yet is he not saved without them, they are *via ad regnum non causa regnandi*. They are the way that leadeth to heaven, but they are not the cause of getting it: They are necessary antecedents to salvation, but not the meriting causes of it, we are not saved by them: For, *nihil præcesserat in meritis nostris, nisi unde damnari debemus*. There is nothing in our merit, but that which may condemne us, yet we cannot come to heaven without them. For as the Comedian in another case, *Dormienti ne quicquam conferturus est Deus*, we cannot goe to heaven sleeping in a chaire: God will not save any without the working of his own will; nay the omission of good duties shall be a maine cause for which

Bernard.

August. in Enar. 2. in Psal. 118

Teren in Adelph.

which the wicked shall be damned the last day. Christ will lay that to their charge, and he will alledge that as a reason, why he passeth the sentence of condemnation upon them, not as if the wicked should passe unpunished for their sins of commission, but because the omission of good duties shall be a sufficient matter of condemnation, if they were guilty of no other offence; and this presumption of obtaining heaven without good works, is as *Aquinas* thinketh, a species of that impardonable sin, for these are his words; *Hæc autem presumptio est propriè species peccati in Spiritum sanctum*: And surely it is a great sinne thus to presume to obtaine heaven without meanes; and yet man shall not be saved for his good works sake, and the reasons are manifest:

Mat. 25. 42, 43.

Aqui 2ª. q. 21. art 1.

1. No unperfect act can merit a reward, and therefore our workes cannot merit heaven, for the best workes of the best men are imperfect. *Vita laudabilis vitæ hominum, si remotâ*

Aug. lib. 9 conf. c. 13.

remotâ misericordiâ discutias eum. Woe to the best workes of man, if thou Lord consider merit without mercy, according to that of the Psalmist, *If thou, O Lord,* Psal 130. 3 Ps. 143. 2. *shouldst marke what is done amisse, who then were able to abide it?*

2. Man deserveth more punishment for his sinnes, then reward for his good workes, because his sinnes are things evill in themselves; but our good workes are spotted and stained, with many pollutions, they are as *filthy rags*; Esa. 64. 6. and therefore mellifluous *Bernard* Ser. 69. in Cant. crieth out, *Nolo meritum quod excludat gratiam*, I would not that merit which excludeth grace.

3. Good works have vertue and goodnesse from God: there is no goodnes in thē, unlesse God work it in them; and therfore saith a father, Aug. lib 9. conf. c. 13. *Quisquis tibi numerat merita sua, quid tibi numerat, nisi munera tua?* Whosoever reckoneth up his owne merits, what doth he reckon up, but Gods mercies? For what hath 1 Cor. 4. 7 man, *which he hath not received?*

how

how then can they merit, or of whom? of man they may, but of God they cannot: unlesse against all reason they should affirme, that because a servant hath well imployed a thousand pound in his owne service, which his Master gave him, his Master is bound to give him a thousand pound more.

4. *Eternall life is the gift of God*; if a gift, how is it of merit? and if of God, how is it then of our selves? Rom. 6. 23.

5. The meriting worke ought to be proportionable to the wages, but eternall life, and our workes are disproportionable, are unequall. For the Apostle reckoneth, *that the sufferings of this present world are not worthy to be compared with the glory, that shall be revealed in us*; and therefore Saint *Austin* demandeth, *Pro quo merito accipies vitam æternam?* What merit is in thee to challenge eternall life for its reward? seeing that eternall life is a gift of mercy, and not a debt of merit. Rom. 8. 18. *Tract. 3 in Iohan.*

Yet are good works to be performed of us, although by them we cannot purchase heaven, and that in a fourefold respect:

In respect of
1. God.
2. others.
3. our selves.
4. our selves, and others.

1. In respect of God, and that in a twofold regard:

1. Because he hath commanded them, *Ipse dixit*. *Pythagoras* hath said it, was a sufficient answer to his schollars, to hinder any further disputation; and why should it not be a sufficient reason to move Christians, *Ipse dixit*, Christ hath said it, God hath commanded it.

Heb. 6. 10. *Who is not unrighteous to forget your worke, and labour of love?*

Heb. 13. 16. 2. Because they please God, *with such sacrifices God is well pleased*. An earthly father is well pleased with a meane duty in his childe, because he seeth he doth his endeavour; and our heavenly Father is well pleased with the imperfect worke

worke of his childe, because he seeth he useth his utmost endeavour to please God, who accepteth the will for the deed, and therefore these works *are as a sweet smell, a sacrifice acceptable and well-pleasing unto him.* Phil. 4. 18.

2. In respect of others, and that likewise in a twofold respect:

1. To shew forth your faith and obedience to men, *that they may see your good works, and glorifie your Father which is in heaven.* Mat. 5. 16. For by these, ye make manifest to the world your profession, these are the badges of Christians, the liveries by which Christs servants are distinguished from the vagabond slaves of Satan, and this is your justification afore men. Thus was *Abraham justified by his works*; he did by offering up his sonne manifest to the world his faith in God, and obedience to his command; this was the thing that *Paul* commanded *Titus* to be constant in, that they *which have beleeved in God might be carefull to* Iac. 2. Tit. 3. 8.

maintaine good works; and he addeth, *these things are profitable and good unto men.*

2. To stop the mouthes of our malicious adversaries, and to turne away their undeserved slanders; when as by our practise we shall manifest our profession, and by our deeds, which are reall words, we shall easily confute our adversaries, that we teach good works to be necessary, by our profession, by our practise; and that we hold that without *holinesse no man shall see the Lord*: yet this is not by mans righteousnesse, but by Gods mercy. It is storied of *Diogenes*, that when there was a question in the schooles amongst certaine Philosophers, whether any thing could move; whilest some were studying what to urge, he went hopping about the schooles, so that by his owne motion he easily convinced all their contrary arguments, let them prate what they could to the contrary. Let the Papists please to stile us, *hostes bonorum*

Heb 12. 14.

rum operum, the enemies of good works, and let them study to prove it; yet let us doe good, and we shall easily convince all their arguments whatsoever, let envy say what she will, and malice speake what she can to the contrary.

3. We must do good works for our own sakes, & that again for 2 reasõs:

1. To settle our wavering consciences, and to manifest to our owne soules, that we are the children of God: these are the manifest tokens of our regeneration, the true signes of our adoption. For as Christ said to the Jewes, *If ye were the children of Abraham, ye would doe the workes of Abraham* Ioh. 8. So may I say, if ye be the adopted children of God, ye will doe the works of God. Acts and deeds amongst men are signed and sealed, but in the law of God they are signes and seales. Effects they are of our internall sanctificatiõ, but not causes of our eternall salvation. They are not antecedents, but consequents of our justification.

They are the foundation, which every Christian is to *lay up in store, that they may lay hold on eternall life.*

1 Tim. 6.19.

2. They cause God to bestow many earthly blessings on men in this life. *Abraham is very rich in cattell, in silver, and in gold. Jacob increaseth exceedingly, and hath much cattell, and maid-servants, and men-servants, and camels, and asses,* even then when he serveth a cruell Unkle; *and Iob is the greatest of all the men of the East*, even so that Satan chargeth God, *that Iob doth not feare God for nought, but that God blesseth the worke of his hands, and his substance is increased in the land.*

Gen 13 2. Gen. 30. 43.

Iob 1.3.

Iob 1.9.

4. Good works are to be done of us both for our owne good and others, and that also is for two causes:

1. To prevent Gods anger. See one good action how effectuall it is, even *Moses* prayer: when God did threaten a generall destruction of the people of Israel, because *they made*

made a calfe in Horeb, and worshipped a molten image. Yet *Moses* praying to God, held Gods hands from punishing, so that he called out to *Moses*, *Mitte me Moses, Let me alone that I may destroy them.* *Moses* fervent prayer held Gods hands, that he could not execute the fiercenesse of his wrath upon Israel. If one good action be thus farre prevailing with the Almighty, as to withhold God from executing his jealous wrath on the idolatrous Israelites, even when they cast off him, and gave his glory to a molten calfe. How then will many good actions of the godly prevaile with him, for the good of the Church and common-wealth, wherein they live. Ps. 106. 19. Exod. 32.

2. They turne away the judgements which are sent against a land. Zealous *Phinees* slaying *Zimri* and *Cosbi* stayeth that plague, whereof there had died twenty and foure thousand. *Aaron* maketh intercession for the people, and it ceaseth such a consuming pesti- Num. 25. Num. 16.

lence, as scarse the like was ever heard of: For there died *fourteen thousand and seven hundred* in the space that *Aaron* could take a censor, and put therein fire from the Altar, and goe from the Tabernacle to the congregation. *David* building an Altar, and offereth sacrifice thereon, stayed a plague, whereof there died *seventy thousand* in the space of three dayes. Wherefore seeing workes are necessary to salvation, and yet are too short to reach to heaven, *Bernard.* *Eamus post Christum, ille est veritas; per Christum, ille est via; ad Christum, ille est vita.* Let us goe after Christ, he is the truth; by Christ, he is the way; to Christ, for he is the life; and this in the judgement of *Bellarmine* is the safest way at the houre of death to forsake our owne merit, and to cleave to Gods mercy in Christ.

Howbeit this is no sufficient reason to move any to sinne presumptuously, or to make him to adde sinne unto sinne, lest he procure

cure to himselfe punishment upon punishment: For although thy sinnes of infirmities will bring condemnation, yet thy sinnes of presumption will bring *greater damnation.* The ignorant servant is beaten, but he that knew his Masters will, and did it not, shall be beaten with many stripes. Neither are our good actions of regenerate simply sinnes, though in some circumstances not upright; and as for the actions of the unregenerate, which are but morally good, and therefore are spotted and stained with pollutions; yet are they bound to performe them, although they must sin in the acting of them; of two sins on which not God, but himself hath put himselfe inevitably to commit one, he must chuse the least, rather sinning in the manner, in committing some particular evil, then in the matter, in omitting the whole; for our disobedience in neglecting the duty is totall, whereas it is but partiall, if thou performest the duty otherwise then God requireth. CHAP.

Mar. 12. 40. Luk. 12. 47.

CHAP. XXXII.

TEMPT. 12.

Thou hast free-will, and maist sinne now, and repent, and keep the Law of God hereafter.

THe Devill vanquished in one assault, will assault againe; and if man be once perswaded, that good works are necessary, then will he prove to them, that they may doe good when they will, and that it is in their power for to fulfill the whole law of God.

Satans argument.

For (saith Satan) *doth God command thee such things as are not in thy power to performe? if so, then God may seeme worse then tyrant? doth he command thee things impossible? why doth he not set lawes to sheep and oxen, if man cannot keep them?*

them? and if he have no more power then they, what are men? stocks and stones in doing of good, that they are led and drawne to it by the Almighty? If man surely hath free-will, why then doest thou now seeke to God to deferre it till another time, when thou mayest more conveniently? stay till thou hast gotten more wealth, and then serve God, in the meane while continue in sinning, and refraine not as yet from thy former gainfull courses.

Ye may see it is not our reformed Religion, that allureth men to presumption, but that soule-killing heresie of popery, which putteth veniall sinnes, and maketh free-will an Article of faith, teaching that a Christian may convert himselfe, when, and how he will: yet I would to God there were not some reliques of this superstition left even in the deceitfull hearts of many hypocriticall professors; for such is the intollerable pride of man, that he will have a Babel of his owne building; he

he will be saved by the good use of his owne free-will. It is prophane *Esau's* phrase, *brother, I have enough*; but good *Jacob* will say, *God hath given me all this.* The wicked attribute their salvation to their free-will, whereas the godly ascribe all to Gods free choise. The unbeleeving thinketh to come to heaven by their owne strength; but the faithfull desire to attaine to it by faith in Christ.

Indeed if our once-happy progenitour had stood in that perfect estate, wherewith God the Creator of all things did endowe him at his creation, then might man have obtained an incorruptible crowne by the good use of his free-will. But when proud man thought to be equall with the most highest in glory, he became almost equall to the Devill in misery. He hath no will to do good, no strength to keep any part of Gods Law, neither hath he any power to perform the least of all good
2 Cor. 3. 5 actions. For *he hath no sufficiency*

in himselfe to thinke a good thought, but all his sufficiency is of God. Omne opus bonum gratia Dei precedit. Gods grace goeth afore every good worke. *It is God that worketh in you the will and the deed, and that of his good pleasure, nay the very preparation of our heart is of God.* For that is true which a Father saith, *Bonum propositum non potuisset esse in homine, nisi precederet gratia.* There could not be any good thought in the heart of man, unlesse grace did preceede. For no *man can come unto Christ, unlesse God draw him.* We by *Adams* fall not onely are lame in our feet with *Mephibosheth*, but we have no feet to carry us unto God. *Adami lapsu naturalia dona corrupta, supernaturalia extincta*, by *Adams* fall our naturall gifts were corrupted, and our supernaturall gifts (if any were) are lost. Nay that stout champion of that Romish Religion doth affirme, that *mans will in things appertaining to piety and salvation, can will nothing with-*

August. Epist. 106 Phil. 2. 13.

Pro. 16. 1. Aug. de nat. & gra. cont. Pelag. cap. 40.

Ioh 6.

August.

Bellar de gra. & lib. arb. lib. 6. cap. 5. in titulo.

without the assistance of Gods grace, yea the speciall assistance: Though in another place of the same booke he contradicteth himselfe, when he saith, Man before all grace hath free-will, *not onely to things morall, and naturall, but to works of piety, and supernaturall things.* Thus are Papists contrary to themselves, to Fathers, to Scripture.

Lib. eod. cap. ult.

Neither for all this our insufficiency is it any injustice in God, any wrong to man for God to require of man a perfect fulfilling of the Law; because God in giving us the Law hath respect unto the state of innocency, wherein wee were created, that man hath lost this his spirituall strength, and become wretched, it is his owne folly, his owne wickednesse. To make this more plaine by a similitude. Suppose a creditor lendeth his debtor an hundred pounds; when he lendeth this money, the debtor is able to pay it, afterwards he by excessive ryot, and by ryoting excesse, wasteth his estate, and

and consumeth this money: so that he is now unable to discharge this debt. Is it any injustice in the creditour to demand his owne again, seeing when he lent it him, he was able to pay it? Thus the case standeth between God and man; God in the state of innocency gave us free-will, and power to doe good, strength and ability to keep the whole Law of God; and as the Lord told *David* in another case: *If this had been too little, he would moreover have given him such and such things.*; he would have given him more grace if he had desired it. *Man wasteth his substance with riotous living*, he loseth his free-will and power to keep the whole Law of God. It is not now any injustice in God to require of man the perfect fulfilling of the Law, seeing God endowed man with power, and ability to keep the Law of God, which sheep and oxen never had, and therefore God setteth to them no Law, hee giveth them no Com-

2 Sam. 12. 8.

Luk. 15. 13.

Commandment to keep.

Had man been created in this estate, into which by sinne, he is now fallen: God could not have exacted this of him, but *man was created upright, and he found out many inventions*, many sins, whereby he might offend God, vexe his neighbour, and damne himselfe. Eccl. 7. 29

Happily thou art regenerate, and therefore hast free-will to doe good; or may be, thou art a Papist, and holdest free-will in all estates of men, even in the unregenerate: yet if it please God by his Spirit to knocke at the doore of thy heart, thou oughtest to open unto him, least afterward thou call, and God will not answer; thou kneekest, and he will not open. The Spouse in the *Canticles* only deferred her comming to Christ at the first call: afterward *she arose, but he was gone, she sought him whom her soul loved, but she found him not.* Cant. 5. 2, 3. 4, 5. Wherefore let not him that is regenerate deferre his doing

of

of good, lest having once checked the good motions that are wrought within him, and grieved the holy Spirit of God, by which he is sealed to the day of redemption: afterwards, when he willingly would doe good, he shall find such a dulnesse, and drowsinesse in the performance of Christian duties, that he will find it very difficult, I had almost said, impossible to doe good.

But art thou unregenerate? hast thou not as yet crucified the old man? hast thou not mortified thy unruly lusts and wicked affections? Do they rule and raigne in thee, *tanquam Dominus in domo*, like a Master in his house? and yet wilt thou deferre thy conversion, till thou hast increased thy substance, and heaped together more riches? art thou a Papist, and beleevest free-will? Know that thy wealth will without Gods especiall favour be a furtherance to thee rather to cast thee downe into hell, then to lift thee up into *Parens.*

to heaven. For then art thou to answer for the ill getting of them, the more unjust retaining of them, and the most vile spending of them. Besides, art thou sure, if thou liveſt long, to get riches? May not, nay doth not God frustrate those mens expectations, which prefer the riches of this world afore the riches of Gods mercy? their
Mat. 6. earthly treasures, which theeves may steale, rust may consume, and the vile moath may eat up, before the heavenly treasures, which neither time can diminish, neither
Luk. 12. shall it be taken away by violence or craft. The worldlings care is for the inlarging of his barnes; but what saith Christ, he brandeth him with the name of a foole for his labour. A foole indeed he was, to preferre a thing of little value afore a thing of an inestimable price. 2. A sudden losse of his soul is threatened to him, even *this night* (saith God) *thy soule shall be required of thee*; I adde. where shall his soule be that he provideth for,

for, surely it shall with *Judas* soule *goe to his owne place.* Where-fore take heed of *resisting the holy Ghost*, it is not in your power to convert your selfe, neither are you a stocke, or a stone; because a stone, as long as it is a stone, cannot receive grace; but man may be converted, and yet remaine the same in substance, onely his wicked qualities are altered, are renewed. Act. 1. 25. Act. 7. 51.

Wherefore if at any time thou hast such a proud thought, that it is in thy power to convert thy selfe, Remember, that it is a *regeneration*? and is it in mans power to beget himselfe? Remember it is a *Resurrection*: Can a dead man raise himselfe? Remember it is a new life, and can a man give himselfe life? Remember it is the life of God, how then can any creature produce it? Remember, it is a Creation, how then can this conversion spring from man, seeing it is no lesse difficult to create a world, then to convert a sinner? Tit. 3. 5. Rev. 20. Rom. 6. 4. Eph 2. 12. Gal. 6. 15.

Austin.

nion? It was *verbum Dei*, the word of God, which was the instrument of our creation; but it is *verbum Deus*, God the word, which is the instrument of our recreation. The Scriptures call *the heavens, the worke of his hands*; but the recreating of a sinner is the *strength of his armes*: His hand was sufficient to the one, it requireth the strength of his armes to the other: But why then are we commanded to doe good. *Idcirco præceptum datur, ut auxilium ejus imploretur.* We are commanded to doe it, because we should seeke aid of him. He sheweth us by these his commands what we should doe, not what we now can doe. *Ideo jussit aliqua, quæ non possumus*, &c. Some things are commanded of God, that we cannot performe, that wee may know what to aske of them, and well may he urge us by his precept, who helpeth us by his grace. Let us therefore pray with that good Father, *Domine, da quod jubes,*

Ps 102.25
Heb 1.10
Luk.1.51

Austin de gra & lib. arb. ca. 16.

ber, & jube quod vis. Give us, O Lord, power to doe what thou commandeſt, and then command us to doe what thou wilt.

CHAP. XXXIII.

TEMPT. 13.

Sinne now, and repent in thy old age.

THere are two temptations, which the Devill chiefly urgeth; the firſt he draweth from Gods mercy; the ſecond he draweth from long life; and with theſe two temptations, he continually aſſaulteth all Chriſtians, eſpecially men of younger yeares, he ſtill footheth up them with the hope of obtaining the never failing mercy of God, and continually flatters them with a vaine expecta-

tion

tion of a long life, telling every young man,

Satans argument.

Thou art young, thou maist repent of thy sinnes in thine old age, that is a time fit to serve God in, because the world and the flesh, the two great enemies of mans salvation, cannot trouble thee, cannot disquiet thee, neither can the Devill molest thee as now he doth. For then there is no object to settle thy mind on; there is no businesse can alienate thee, that age is not fit to performe any exercise, but onely such as appertaineth to the service of God. Why then wilt thou spend thy merry dayes in melancholy? Rejoyce therefore, ô young man, and let thy heart cheere thee in the dayes of thy youth, and walke in the wayes of thy heart, and the sight of thine eyes; *for God will accept thy repentance at any time.*

Eccl. 11. 9.

It was the counsell of the wise man, *Boast not of to morrow, for thou canst not tell what a day will bring forth*; and Saint *James* secondeth it with another reason drawne

Pro. 27. 1.

drawne from the shortnesse of our life. *For what is our life? it is a vapour which appeareth for a little season, and then vanisheth away.* A vapour is but a meteor exhaled up with the morning sun, and the same day is dissolved: Yet these men will boast of future weeks, moneths, and yeares. For there is none so old, but he will hope to live one yeare longer, whereas mans body is but *dust and ashes.* Can a wall made of dust and ashes continue, or endure? Surely the troublesome blasts of sorrow and sickenesse will batter it downe: Man is but *flesh*, a thing subject to putrefaction and rottenhesse, whose strength is bread, and his nourishment is the herbes of the field; his daintiest food is but the dead flesh of fowles, fish, and beasts. *Morimur, quum mortibus vivamus*, he must surely die, which is nourished by death. Hee is a *flower*, which for a while flourisheth, and maketh a gallant shew; but if the Sunne shine overhot, it

Iz.4.14.

Gen.18. 27.

Gen 6.

Esa.40. 8.

Iob 14. it is dried up and withered. *Man dieth, and his place shall know him no more.* Fraile and vanishing man is in the hand of the Lord, *as an* Ier. 18. 6. *earthen pot in the hand of the Potter*, a dash against the wall will breake it, will batter it to pieces; 2 Cor. 4. 7. he is but an *earthen vessell*, which if by sickneſſe he receiveth a knock, death easily seiseth on him, and he is broken. What is this our being here but the picture of a life? It Iob 6. 9. is but *a cloud that vanisheth.* It is Iob 7. 6. *as swift as a Weavers shuttle.* It is Iob 9. 25, 26. *as speedy as a Poast.* It is *as the sayling of a ship, and as the flight of an Eagle.* It is as a glasse, which is soonest broken, when it maketh the greatest shew? Life is but a *flower, a leafe, a sparkle, a puffe, a shadow, a dreame, a tale, a vanity, a nothing.* So short is mans life, that he is a creature, but of Psa. 90. 12. *dayes* continuance, and not certaine of that; and yet this short life is made more short by banquetting, and rioting, by surfeiting, and drunkennesse; so that as the

the Historian saith, *Though by their sumptuous buildings, ye would thinke they would live for ever, yet by their costly banquettings, ye would thinke they would dye to morrow.* So fraile is life, and so uncertaine is our being, that it is of no continuance, no certainty: Yet foolish man will pawne his salvation on the certainty of it; he will defer his repentance to old age, which to attaine is uncertaine, and being attained, is no fit time to repent in. Will the Lord accept that sacrifice, where our youth, which being the finest of our wheat, the sweetest of our wines, the first fruits of our life is dedicated unto Satan, and the dregs, and the refuse is offered to the Lord? What equity is it to lay the heavyest burthen on the weakest beast, to force old age, which is a burthen to it selfe, a burthen to others, to beare the burthen of our repentance? If thou hast gold offered thee, wilt thou say, thou wilt come to morrow, and fetch

Ælian.

it? or wilt thou receive it presently? Art thou sure to live to receive grace hereafter? Hast thou a lease of thy life for many yeares? or art thou sure to breathe till to morrow? No doubt, but many thousands are in hell, which thought to repent when they were old, whom God cut off in the midst of their age: For the wicked *live not out halfe their dayes.*

Ps. 55. 23.

Pliny.

It is storied of the Elephant, that he sleepeth leaning to a tree, which being afore secretly cut, both fall to the ground, and can rise no more. So these which trust to the strength of their body, or to their youth, whilest they thinke to sleep securely in sinne, death commeth and cutteth downe the strength of their body, to which they trust, and both fall to the ground, and are able to arise no more, seeing our life as the woman of *Tekoah* told King *David*, is *as water spilt upon the ground, which cannot be gathered up againe.*

2 Sam. 14.

Sera penitentia est rarò vera, vera peni-

pœnitentia nunquam sera.

But grant you live to be old, are you sure to repent? hast thou continued a stedfast course in sinning, and thinkest thou to jump out of it in an instant? Oh no, it is not so easie to shake off sinne, it is more difficult to get out of the intangling snares of Satan. Satan will still cry with the sluggard, *yet a little sleep, a little slumber, a little folding of the hands.* Pro. 6. 10. Still will he allure thee to put off thy repentance from day to day, from Sabbath to Sabbath, from moneth to moneth, from yeare to yeare, and from one estate to another. How wilt thou deferre it from youth to manhood, from manhood to marriage, from marriage to old age, from old age to dotage, and from dotage thou wilt goe without Gods abundant mercy to the Devill. For wickednesse begun in youth, cleaveth fast to old age, and an inveterate custome will not easily be broken.

Pliny. The poison of Salamander touching, and infecting the root of a tree, infecteth, and spoyleth all the fruit of it; and surely if the poison of Satans temptations touch and infect the beginning and root of our life, all the fruits and actions of old age will be poysoned, will be spoyled: For sinfull young men naturally become wicked old men. Happily through want of strength, or of some fit opportunity, they cannot continue their accustomed sinnes; yet how are they delighted with a continuall relation of these wicked prankes, which their youth hath acted; and both love and countenance such men as committed the like sinnes with them, which were brethren in iniquity, co-partners in wickednesse, and fellow-workers of the same sinne. For the Mat. 12. Devill is that *strong man*, which is not so easily dispossessed, especially of whom he can plead prescription, where a continued custome of sinning hath given him quiet possession. What

What though thou canst not sinne in thy old age? gramercy sinnes, they leave thee, thou wilt not leave them. For if God can dispense with his Law, it is well, but if thou canst keep thy sinnes, thou art not minded to part with them. Howbeit, thou must know it will hereafter be more difficult to leave them, more uneasie to forsake them. A twig, if it be but of a yeares growth, is plucked up with one hand; but if it continue two yeares, then must thou put too both thine hands, but if it take rooting the third yeare, it will require the strength of thy whole body: Let it alone a fourth yeare, and it will hardly be rooted up, even with thy greatest strength. Even so is sinne, at the first it will easily be rooted up; but if it be let alone to grow to a custome, it will then require more strength, more groanes. When as Christ met with the young man, that was *carried* out of the city to bee buried, Luk 7.

ried, he touching the *beere*, bid him arise. But when he came to raise up *Lazarus*, which being ready to stinke in the grave, *he groaned in the spirit, and was troubled, he wept, he groaneth againe in the spirit, he prayeth, he calleth upon Lazarus*: On which divers actions of Christ, a Father giveth this morall, when men are but newly fallen into sinne, they are easily raised, by a word, as *David*, by a looke, as *Peter*; but when sinne groweth strong in men, when they are for a long time *dead in trespasses and sinnes*, then many a sigh, a groane, a teare, a prayer is required, ere they can be raised out of sinne. A festered sore is difficultly cured, whereas a new wound is more easily healed. The Apostle would have sinners καταρτίζεται, to be put in joynt, for so much the word translated (restore) importeth: If a bone be long out of joynt, it is more difficult to set againe: if a Christian be long disjointed, he will more difficultly be

Ioh. 11. 33, 35, 38, 41, 43. *August.*

2 Sam. 12. Mat. 16. Eph. 2. 1.

Gal. 6. 1.

be restored.

Moreover, how doe you know that God will accept you in your old age. For that which *Malachi* spake of the dead sacrifices of the Law, may I well apply to the living sacrifices of your bodies: *If ye offer the blind for sacrifice, is it not evill? If ye offer the lame, and sicke, is it not evill? offer it now unto thy Governour, will he be pleased with it, or accept thy person, saith the Lord of Hosts?* He that had good cattell, and offered the halt and the maime was accursed; and shall wee offer our sickly age to the Lord? *Ipsa senectus morbus*, even old age it selfe is a disease: what equity or justice is this, to be the wretched bondslaves of Satan in our youth, and when we are unable to doe him any further service, then to come and proffer our service unto the Lord. Would a Captaine receive a maimed souldier, which served his enemy as long as there was any strength in his limbes? Mal 1.8.

and shall the Lord of Hosts take you for his faithfull souldiers in your old age, who contrary to your oath, and against your vow have traiterously taken the Devils part in your youth? you have offered up your youth to the Devils shrine, and will you clap your old bones on Gods Altar? will you keep that for God which you cannot doe any thing else withall? will you thinke it early enough to arise to God, when as you cannot arise out of your beds?

Exod. 13. He that required *the first borne, and the first fruits*, will have the first borne of thy actions, and the first fruit of thy labours. *All the firstlings are the Lords*, and wilt thou sacrilegiously take away Gods part, and give it unto the Devill. God in the Leviticall Law required *the young Pigeons, and the old turtle Doves*: and *Aquinas* giveth the reason, because in turtle Doves the old are the best; but in Pigeons, the young are better then the old, and therefore were they com-

Lev. 27.

Lev. 12. 8. *Aqu. 1°. quæst. 102 art. 5°. ad 4um. R. Moses*

commanded to offer Turtles, and young Pigeons, because every thing that is best is to be given unto the Lord; and wilt thou give onely the worst unto him? But alas how few give that unto him? For when their bodies are unfit to serve the Devill, then their minds shall be given to the world to doo it service. For is it not generally observed, that old men the nearer they approach to death, the more covetous they are; and no wonder: these men in their youth refused to know their creator; their Creatour therefore in their age refuseth to know them. These would fain deceive the omniscient God of a yeare or two, and what doe they else but deceive themselves of eternall salvation. Wherefore deferre not thy repentance, but having time use it: And be not like Pages at the Court, *who having a candle allowed them, burne it out at Cards, and goe to bed darkling.* It is storied of *Alexander* the great, who going to besiege a city, would light a Taper, and make Proclamation

D *Challenour.*

Curtius.

to all, whilst that was burning, they should have mercy. God by his Ministers hath made proclamation to all, that if they will turne to him, he will have mercy; but if they deferre it, till the taper of this life be extinct, looke then for no favour, expect no mercy. Think not therefore to reserve the dregs of your life for God, least by sudden death ye be prevented of old age, and then God reserve the dregs of his fury for you. Turn not *Solomons* Ironicall speech into a serious exhortation; *Rejoyce not in sin in the dayes of thy youth*, but consider that which followeth: *But know that for all these things God will bring thee to judgement.* Let a heathen mans counsell be a Christians direction. *Mors tam iuveni intùs oculos debet esse, quam seni.* A young man must remember death, as well as an old man.

Eccl. 11. 9.

Sen. Ep. 13

CHAP.

CHAP. XXXIV.

TEMPT. 14.

Repent in sickneſſe, therefore ſinne on.

IF the Devill cannot make men to preſume in ſinne in hope of old age; yet thus he will not leave them, but to old men, who have attained old age, and to theſe which are out of hope to attaine to yeares, thus he will urge:

Thou art luſty and ſtrong, ſurely God will ſend thee ſickneſſe, which is death's harbinger, and in thy ſickneſſe thou mayeſt repent, which is not ſo difficult as ſome would perſwade thee. A ſigh upon thy death-bed, and to cry out, Lord have mercy upon thee, will be repentance ſufficient. A ſinner thou art, and thou muſt repent; yet than Satans argument.

thou art not such a great sinner, as that thou needest spend the remainder of thy life in the practise of repentance. Continue in sinne, till that it shall please God to visit thee with sickner, and that will put thee in minde of death, and so thy repentance will be more sincere, more excellent.

Art thou not a great sinner? besides those sins which thine owne conscience is guilty of: Is it not a great sinne to lye in sinne unrepented of, to put off repentance from this time to that time, to checke the motions of the Spirit, which stirre thee up to put off sinne? or are not these sinnes to be repented off? Suppose you goe downe quicke into hell, *and in a* Job 21.23 *moment descend into the grave*, as the wicked doe: If God send thee no sicknesse, which thou calleſt deaths harbinger, but in his justice cut thee off in the midst of thy sinnes, how wilt thou then repent? how canst thou then be sorry for thine iniquities, and grieved for thy rebellions? Are

there

there not many millions swept away in an instant, to whom sickneſſe gave no warning, neither did paines trouble them, nor aches moleſt them, which were as good, as upright as thy ſelfe? and why expecteſt thou more favour then they had? When death hath ſeized upon thee, it is too late to repent: As death leaveth thee, ſo judgement findeth thee. Beſides, how can there be true repentance at thy laſt gaſpe? how can there be then a mortification of the old man, and a vivification of the new, which are neceſſary parts of repentance, thy ſtony heart will be ſo hard that it cannot repent, it cannot be diſſolved into teares, then wilt thou treaſure up wrath againſt the day of wrath. But if thy corruptible body be overcharged with melancholy, and by ſickneſſe thou art inclined to ſorrow, then will thy ſubtill adverſary labour to make thy feare to be ſervile, thy ſorrow for ſinne ſhall be but worldly, and the ſight of thy ſinne ſhall worke

deſpaire

desparre in thee. For Satan knoweth that his time of gaining thy soule is but short, and hee must prevaile now or never; and being out of hope to tempt thee to any further presumption, he will now therefore, if it be possible, presse thee downe to hell with despaire, still telling thee that it is too late for to repent; and how God hath often called on thee, and thou refusedst to heare, God will therfore refuse to heare thee when thou callest on him, because he hath often knocked at the doore of thy heart, and thou wouldst not open, now thou mayest knock at the doore of grace, but God will not open unto thee.

If thou hast many friends, these with their weeping and wayling, with their wringing of their hands, and shedding of teares will trouble thy repentance; these will be disturbing thee with the vaine talking of the things of this world, and will be very inquisitive to know, how thou hast setled thy

temporall

temporall estate, scarse wishing thee to have a care of thy soule, to make thy peace with God, and to seeke to him for mercy: Which happily if some faithfull Minister shall performe, yet the distracting care of setting thine house in order, (which is deferred of most till some dead sicknesse have taken hold on them) will so hinder them, that they cannot performe any good duty as they should, as they ought. Then in bequeathing of thy ill-gotten goods, thy soule and conscience will be put in minde how unjustly thou wast possessed of thy wealth; this thou hast gotten by extortion and usury, that by racking of rents and bribery, this living hast thou gained by the oppression of the fatherlesse, and widow. Thy wife will be unwilling to part with thee, thy children grieve for thee, thy servants although happily not for thy sake, yet for their owne good will not willingly leave thee; and as if this were not sufficient to alienate thy

mind

mind from heaven and heavenly things; the sorrowes and pangs of death will compasse thee about, and the paines of hell will take hold on thee. One misery will come in the necke of another. *Finis unius mali, gradus est futuri.* Seneca.
The clouds returne after the raine, Eccl. 12. as it is in the Hebrew proverbe. Thy delicate taste cannot discerne meats; thy quaisie stomacke cannot disgest the daintiest food; the wearied temples of thy head cannot take any rest; and those that Eccl. 12. 4. *looke out of the windowes are darkened.* To conclude, thy whole body will be so disquieted, that thy soule being clogged with the sicknesse of thy body, cannot settle it selfe on heavenly things, nothing can yeeld unto thee any joy, any contentment, and death which is Iob 18. 14 the *King of terrors* will so affright thee, that thou canst not performe such a duty as repentance is, which requireth more then a word speaking, or crying, *Lord have mercy upon thee.* Wilt thou thinke, that when

when thou hast by spending thy whole life in sinne, provoked the most highest to anger, that his mercy is gotten in a trice? Hast thou lived not dayes, nor weeks, nor moneths, but yeares in sinne, and thinkest thou to be quit of it in an instant? hast thou been sicke of sinne all thy life long, and doest thou hope to recover in a moment? Oh no, Satan hath intangled thee in many snares, thou canst not easily escape them, he hath tied thee with the strong bāds of many customary sinnes, thou canst not easily breake them. Indeed those which never practised repentance, and never did performe the duties of mortification, suppose it to be an easie worke: but those which truly repent, know the bitter effect that presumptuous sinnes bring; and that it costeth them many sighs, and groans, to recover the favour of the Almighty.

True it is, that God is able to make thee truly to repent at the houre

houre of death, yet thou must know that God will not alwaies doe all that he can, which very thing, thou thy selfe beleevest, when thou presumest in sinne, hoping that God will not cut thee off in the midst of thy sinnes, or send thee quicke into hell in the acting of some rebellion, which thing he is able to performe.

CHAP. XXXV.

Tempt. Last. Sinne on, for thou hast no hope of salvation.

THe malitious enemy of man having a long time with grievous temptations prevailed over the wicked. In his last place, when as his miserable slaves are brought to the sight of their sinnes; and being at the point of despaire, that he may heap up sinne upon sinne, iniquity upon iniquity, that he

he may make them distrust in Gods mercy, and that this distrust might worke presumption, which might produce a further growth in sinne, and wickednesse, he after this manner setteth on this wretched caitife.

Then hast been a long time a grievous transgressor, what horrible rebellions hast thou committed? wherefore it is too late to repent. God hath oftentimes knocked at the doore of thy heart, and thou wouldst not open; thou mayest now knocke at the doore of grace, but God will not open. Wherefore take thy delight in sinning, seeing there is no hope of salvation, walke therefore after thy owne devices, and doe thou according to the imagination of thy evill heart, seeing thou art sure of damnation, and canst suffer but one eternity in hell. Satans argument.

This was the sin of the Jewes, *They said there is no hope, but we will walke after our owne devices, and we will every one doe the imagination of his heart*: Yet marke what Ie 18. 12.

fol-

followeth. God complaineth the like sinne was never committed amongst the heathen. For thus saith the Lord by his Prophet, Jer.18,13 *Aske ye now among the heathen, who hath ever heard such things, the virgin of Israel hath done a very horrible thing.* It is a horrible thing thus to despaire for sinne, because they have presumed in sinne, and then to presume in sinne, because they have despaired for sin. Thus Esa.5.18 *they draw iniquity with cords of vanity, and sinne as it were with a cart-rope.* Thus are sinnes like the links of a chaine, they are all linked together, and all serve to draw a man headlong into the pit of destruction.

But these men must know, that Mat.7.7. Mat.11. 28. Luk 15. 22. God hath promised to *open to them that knocke*; and calleth those that *are heavy laden*, and promiseth, *he will ease them.* Those Prodigals which have been wandring from their Father, if they will returne, he will receive them. But give a sinner his will, he hath been a long

long time a stubborne offendor. He ought therefore to fly sinne, and not to abuse the long-suffering patience of the Lord: Grant that he is past hope, and that he is sure not to be saved (although no wicked man can be in this life certain of his damnation, notwithstanding the godly may bee certainly perswaded of his salvation, because he that is to day wicked, may be to morrow converted: *Matthew* that is a Publicane is called to be an Apostle; *Paul* a persecutor becommeth a Preacher; and *Mary* a notorious harlot becommeth a notable hearer of Christ. Hee which now followes the pleasures of sinne, may by the powerfull grace of God immediately hate that sinne, which afore he committed with the greatest delight) yet suppose thou art past hope of salvation, thou oughtest not to goe on in a resolute course of sinning wilfully, lest the heavy judgements of a sinne revenging God overtake thee

even

even in this life: thy torments in hell be hastened by temporall
Ps.55.23. death, seeing the wicked live not out halfe their dayes, and thy painfull misery in hell be doubled, seeing all in hell suffer not alike.
Luk.12.48. The ignorant *servant is beaten*, because he knew not the will of his Master; but the wilfull offendor *shall be beaten with double stripes*, because he knew the will of his Master, and did it not. He shall receive double punishments, he is
Mat.23.15. *twofold more the childe of hell, his damnation shall be greater*, and the
Luk.20.47. worme of conscience shall more grievously vexe, more cruelly torment him. For how can you think that *Seneca* the Philosopher shall be punished with such exquisite torments, as cruell persecuting *Nero*. Iust *Alcibiades*, as scoffing *Julian the Apostata*, one that is morally good, as he that is every way vitiously evill. Wherefore if by sin thou wast infallibly certaine of damnation (which thou canst not
Ps.34.15. be in this life) *yet eschew evill, and doe*

doe good. For by adding to thy sins thou addest to thy woe, and by heaping up wickednesse and rebellion, thou heapest up plagues and torments; at the least, without Gods speciall mercy it will be a maine hinderance of thy conversion to Godward; and after thy repentance it will cause thee to grieve, because thou hast offended a kind God, and sinned against a mercifull Father, which for all thy sins hath vouchsafed to call thee unto him, and pardon thine iniquities, and forgive thy rebellions.

Hitherto of the Causes and Antecedents. } of Pre-
Now follow the Effects & Consequences. } sumption.

CHAP.

CHAP. XXXVI.

Effect 1. Of Presumption. Horror of Conscience.

LAmentable are the effects of all sinne, but these of presumption are most miserable, most dangerous. It produceth wofull effects, it causeth miserable consequents. For although the conscience of man afore the committing of sinne, and acting of wickednesse be lulled asleep in security, and become hardened in wickednesse; yet after that the sleepy conscience is once rouzed out of this drowsie lethargy of sinne, either by the sight of death, which he seeth ready to lay hold on

on him, the feeling of Gods judgements oppressing him, or the Devill with his suggestions politiquely assayling him, such horrour of conscience will be wrought in him, such despaire will the Devill produce, that he can see no meanes possible to avoid eternall destruction both of body and soule. It is storied of the Libard, that he beareth an implacable hatréd against the Lyon, which because he cannot overcome by strength, he therefore useth craft to kill him, he diggeth a pit, the entrance whereof is broad, but it is narrower in the middle, so that the Lyon, which is of a more grosse body cannot passe through. The Libard seeing the Lyon asleep setteth on him, rouzeth him up, provoketh him to follow him, and then runneth into this pit. The generous Lyon seeing a broad entrance, followeth the Libard into the inner part of the pit, which is more straight, more narrow, where the Lyon is held

Homer de pug. & asu Belluar.

so fast, that he can goe no further, nay the further he goeth, the faster he is held: which the Libard perceiving, goeth through and entreth againe, and setteth upon the backe of the Lyon, which is held fast in the pit, and so killeth him. Such an implacable hatred is between the seed of the woman, and the serpent, between man, and the Devill: Man like the Lyon is generous and bold, but the Devill with the Libard is subtle and crafty, and cannot prevaile against man by his strength, but by his subtilty, for he cannot compell man to sinne: But the Devill hath a deep pit, Sinne, whose entrance is broad; *for broad is the way that leadeth to destruction, but the bottome is so narrow, that when man is in it, he cannot easily get out.* When Satan seeth man to sleep in security, and please himselfe with the delights of this world, he tempteth man to follow him in sinne of all sorts, especially into sinnes of presumption.

Gen. 3. 15.
Gen. 3.
Mat. 7. 13.

tion. Man seeing this easie and pleasing way, suffereth himselfe to be allured: Satan having once brought him into the depth of sin, he is *held captive at his pleasure*, he setteth on him with fresh assaults, he commeth now and setteth on his backe parts, he mustereth up his former sinnes, and never leaveth him, till horror of conscience be wrought in him, which may bring despaire, and so may cause him to undergoe the second death, by reason of unbeliefe. For after that a man is once touched with a true sight, and a lively feeling of his wretched misery, the restlesse tempter will ever urge him with the hainousnesse of his sinnes, and the high excesse of his abhominable rebellions, wherewith hee hath grieved the holy Spirit of God, causing the Lord to withdraw the light of his countenance from him. Then if thou goest into the field, there shall thy defiled conscience be the Devils instrument to vexe thee

2 Tim. 2. 26.

with a continuall repetition of the large Catalogue of thy rebellions. If thou entrest into thine house, there will be set thy numberlesse abominations before thee: If thou goest into thy chamber, and shuttest thy selfe into thy closet, thinking there to take thy rest, and to lay thy selfe down in peace and safety, there also will this turbulent accuser finde thee out, and make thee possesse the iniquities of thy youth, there shalt thou finde no peace: Thus shalt thou be driven from one place to another, wondering what should thus vexe thee, what should thus torment thee, untill thou entrest into a serious examination of thy most deceitfull heart, then shalt thou perceive thine owne troubled and turmoiled conscience is it, that causeth this dismall feare, that worketh this dreadfull horrour in thee. Then shalt thou seeke peace, but thou shalt not finde it; thou shalt ensue it, but it shall fly from thee, thou canst not

not be at peace with God, with the world, or with thy selfe. For *there is no peace (saith my God) to the wicked.* Wicked deeds may be hid from the weake sight of other men, but to hide them from thy selfe is difficult, it is impossible. Riches may procure a protection from mans judgement; but it cannot free thee from thy guilty conscience tribunall. *Fallit, nec fallere potest conscientia.* Thy conscience cannot deceive, neither will it be deceived. Fly from it thou canst not, it is ever with thee, it ever accompanieth thee whithersoever thou goest. Neither will it be appeased, unlesse thou first make thy peace with God, and procure a discharge of thy sins from heaven. Esa. 57. 21

Happily thy terrour of conscience at the first is like *Eliahs cloud which rose out of the sea,* It was but of the bigneſse of a mans hand, but afterward it increased, so that it covered the heavens with blackneſse: Even so thy 1 Kin. 18.

horrour of conſcience at the firſt will be but little, ſcarſe to be perceived; but afterwards if not prevented, it will ſo increaſe, that thy whole ſoule will be overwhelmed with feare and amazement. Oh the guilt of ſinne that robbeth a man of himſelfe. *Adam alas would have hid himſelfe among the trees of the garden.* See the ſleight invention of a new offendour, a more weake ſhift, then his *ſowing of fig-tree leaves*, to make himſelfe a garment. It would have been a happy flight, if he could have run from the company of himſelfe: It had been a bleſſefull hiding, if he had hid himſelfe from himſelfe; What therefore though thou art ſeen of none when thou ſinneſt, yet there is one within thee, that ſeeth thy ſinne, and regiſtreth thy wicked acts, which ſhall one day keep aſſizes within thee, and condemne thee. And though for a while thy corrupt affections may drowne the noiſe of thy clamarous conſcience,

Gen. 3.

Gen. 3.

ence, or lull it asleep: yet it will one day awaken thee, even at the houre of death, and it will cry aloud in thy eares, making thee to heare, neither will it thus leave thee, but it will condemne thee the last day. The Apostle calleth the conscience a *spirit*. The Metaphor, as *Parens* observeth is drawne (*spiritus quasi a spirando*) For as exhalations, which are windy Meteors breeding in the earth, are insensibly drawne up, afterward they grow into tempestuous winds and thunders. So the conscience is at the first some light guilt, but afterwards turneth into great flashes. 1 Cor. 2. 11.

But by the way ye may see the soule-killing policy of Satan, which in security crieth peace, peace, and singeth a *requiem* unto his soule, alluring him to commit sinne in a pretended confidence of Gods mercy, telling him one sinfull act cannot so much offend his conscience; but now at the sight of his sinnes, he stirreth

up a confused tumult of despairing thoughts in thy soule, ringing a terrour of justice aloud in thy eares, telling thee that thy sins cry aloud, my roare for vengeance in the eares of the Almighty: Where ye may see him to be the father of lies, ever gainsaying the God of truth, alwayes contradicting himselfe. Wherefore (ô presuming sinner) hearken not to the whisperings of Satan, inticing thee to sin in hope of secrecy; for thine owne conscience will sufficiently witnesse against thee, that will bewray thee: so that although thou couldest stop the mouthes of all others, yet thou hast a mouth within thee, which will not be dumbe, but will cause thee to know thine iniquities, and make thee to take notice of thy rebellions.

CHAP.

CHAP. XXXVII.

2. Effect. Of Presumption.

It maketh God to be said to be angry.

THat which *Balaam* said of repentance, may I say, as of all other passions, so also of anger. God is not as man that he should be angry, or the sonne of man, that he should be provoked to wrath. It is the weaknesse of man to be overcome with his irresistable passions, and the frailty of flesh to yeeld to his turbulent affections. But in the strength of Israel there dwelleth no such passion, his divine Essence admitteth no such affections; neither is it any injury to God, nor is there impotency ascribed to the Almighty, when as wee say, God cannot be angry; no more

Num. 23. 19.

then to say, a potent King cannot be overcome of a beggar. Yet the Scripture condescending to mans weake capacity, by a figure called *Anthropopatheia*, attributeth anger to the Lord, because there are (as it were) the effects of anger proceeding from the Lord, who in revenging of sinne dealeth like an angry man, punishing those that offend: for so detestable is sinne to God, and so odious to the Almighties divine goodnesse, that if there were any thing that could stirre up anger in the Lord, and provoke the most high to wrath, surely it would be sinne; and if any sinnes, then presumptuous sinnes, which God so severely punisheth. For God will not spare that man, that onely resolveth to walke in the stubbornesse of *his owne heart, but the anger of the Lord, and his jealousie shall smoake against that man*, nay his wrath shall be kindled against such, nay, *the fire of the Lords wrath waxeth hot against them*:

Deut. 29. 19, 20.

Psal. 106 40.

Ex. 32. 10

so

so that they cannot endure it. *For who can stand before his indignation? and who can abide in the fierceneſſe of his anger? his fury is powred out like fire, and the rocks are throwne downe by him, and who, or what can then stand before the Lord when he is angry*; and yet it goeth one degree further, for it conſumeth the wicked and rebellious. For *God is a conſuming fire*, either to burne the ruſt of thy ſinnes with the *fire* of repentance here, or to burne thee in hell with that *tormenting fire of Tophet hereafter*. Feare therefore to provoke the omnipotent Jehovah to anger, and to incenſe againſt thee the conſuming wrath of the Almighty Lord of Hoſts, whoſe fierce anger, and fiery wrath ſmoaketh againſt the ſinner, is kindled againſt the ungodly, waxeth hot againſt the wicked, and even conſumeth the preſumptuous ſinner.

Nah. 1. 6.

Ex. 32. 10. Heb. 12. 29. Iſa. 4. 4. Iſa. 30. 33.

CHAP.

CHAP. XXXVIII.

3. Effect of Presumption. Diverse punishments.

THrough *many tribulations must the godly enter into the kingdome of heaven*: and shall the wicked passe this life without any trouble, without any punishment? For a while they may be *lusty and strong,* Act. 14 22. *and come not in trouble as other men, neither be plagued like other folke:* Psal. 73. 5. But God will not ever be burdened with a continuall sight of their sinnes, neither will he suffer the wicked alwayes to goe unpunished; but he *will ease him of his adversaries, and avenge him of his enemies.* Isa. 1. 24. *Nemo impune malus*, No wicked man did ever goe unpunished: For those whom Gods judgements overtake not in this life, they will meet withall in the life

life to come; and those ungodly men that escape corporall and temporall punishments here, shall meet with spirituall and eternall torments hereafter. They escape the *holy Spirit of burning*, which doth worke repentance and sorrow for sinne in the godly, and fall into the hands of that wicked spirit, which raleth in the burning lake of fire and brimstone, where repentance will not profit them, or sorrow for sinne any way availe them. *For God will by no meanes cleare the guilty, but will visit the iniquities of the fathers upon the children, and upon the childrens children, unto the third and fourth generation.* For *tribulation on every soule of man that doth evill, on the Jew first*, (because he had the greater priviledges. *Christ did preach among them. The voices of the Prophets were read every Sabbath-day to them*, and the Gospell was first proffered by the *Apostles to them. Unto them also were committed the Oracles of God.*) And yet the

Isa. 4. 4

Exo. 34. 7

Rom. 2. 9.

Luk. 4. 16.

Act. 13. 27.

Act. 13. 46

Rom. 3. 2.

the sinfull Gentiles cannot escape, for they had sufficient meanes to leave them *without excuse*; and therefore the unbeleeving Gentile was also punished, was also plagued. For such inseparable companions are sinne, and punishment, that they oftentimes beare each others name: For God telleth *Cain*, *If thou doest not well, sinne lieth at the doore*, meaning the punishment of sin is ready to take hold on him. *Cain* answereth God, *that his punishment is greater then he can beare*; or as other translations read it, *His sinne is greater then can be forgiven*. God inventeth plagues against those *which imagine wickednesse*; *He deviseth the evill of punishment against those which devise the evill of sinne. He will meet strange sinnes with strange punishments: For God will heap up mischiefe against the wicked, and will spend his arrowes upon them. When man dareth presume to heap sinne upon sinne, God then will not spare to heap up mischiefe upon mischiefe*; and rather,

Rom. 1. 20.

Rom. 1. 24

Gen. 4. 7.

Gen. 4. 13.

Mic. 2. 3.

Mic. 2. 1.

Deut. 32. 23.

the

then judgements should be wanting to the wicked, he prepareth them aforehand; and lest any sin might passe unrevenged, any sinner might escape unpunished. He hath nationall punishments for nationall sinnes, he hath personall judgments for personall iniquities. Pro. 19 29

Wherefore if thou wilt not fly presumptuous sinnes for no other reason; yet for thine owne sake shun that which pulleth downe the heavy judgements of God upon thee. For when the cry of our clamorous sinnes ascend into heaven, God then descendeth downe to punish. *The old World was first drowned in sinne*, afore they were drowned for sinne. Gen 6.

The Israelites had first *fiery tongues* to murmure against *Moses*, afore God sent them *fiery serpents* to sting them to death. Num 21.

And the Egyptians did first *drowne* the Israelites children in the river, afore God destroyed *their first borne, and turned their rivers into bloud*: Exod. 1. Exod. 13. Exod 7.

And the stiffe-necked Jewes *did cast off God, despised* Ezek. 20.

despised his Word, and polluted his Sabbath, afore God cast of them, and tooke away his word from them, and did not our sinnes cry aloud for vengeance afore God sent it. Take therefore the counsell of that Evangelicall Prophet, or Propheticall Evangelist, *Seeke ye the Lord while he may be found, call ye upon him, while he is neare. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him returne unto him, and he will have mercy upon him; and to our God, for he will abundantly pardon.* For when *the Lord commeth out of his place to punish the inhabitants of the earth for their iniquity*: it is then too late to cry for mercy. God will then powre downe generall and particular punishments, that those which will not be reclaimed by the smart of common calamities, may be made to feele Gods consuming wrath on their owne persons; but God first beginneth to punish with common calamities, and first of all he

Ezek. 3.26

Isa. 55. 6,7.

Isa. 26.21.

he setteth on the dumb creatures, he striketh them, that man may take warning; which thing the heathen Poet observed:

Οὐρηας μὲν πρῶτον ἐπώχετο καὶ κυνας ἀργους.

Hom. Iliad lib. 10.

He killeth the mules, and their dogs first of all: then punisheth he them with common calamities, that the wicked also may taste of his mercy: That those which persist stubbornly in sin, and will not be reclaimed by his mercy, may be confounded by his justice. The punishments are many: we will first treat of common calamities, then will we speak of personall corrections.

CHAP.

CHAP. XXXIX.

1. *Generall punishments.*

THe Lord of Hosts hath shot many of his arrowes amongst us, the scarres of whose wounding are evidently perspicuous, nay the wounds themselves remain yet greene: For God hath sent grievous judgements on our land in these our dayes, such as neither we, nor our fathers ever saw the like. Hath not there been, I say, not dayes, nor weeks, nor moneths, but yeares of visitation; and yet did they come short of our sinnes, for we sinned not for dayes, weeks, months, or yeares, but all our life long.

The Epidemicall disease, the Plague, did it not lye heavy on the head city of our land, and by

the

the ſickneſſe of the head, the whole body of the land was diſtempered, pining away with an univerſall conſumption. *Death did then climbe up into our Palaces, and entred in at our windowes to cut off the young man from without, and the ſtrong man from within the City.* How neerely did many of us eſcape this arrow of peſtilence, when it was ſhot amongſt us! For ſometimes it did reach men beyond us, killing men that were more ancient then our ſelves: ſometimes alſo it hit men ſhort of us, ſweeping away our younger brethren and ſiſters: ſometimes it wounded men on the right hand of us, ſmiting our friends and acquaintance; and ſometimes at the left hand of us, ſmiting ſtrangers, and ſuch as we knew not, and we remaine only as a fire-brand ſnatcht out of the fire, which if we continually ſend forth the ſmoake of our ſinnes, what can we expect, but to be cait againe into this, or into ſome other Jer. 9 21.

other fire of Gods iustfull judgements. For although *the time of singing of birds is come, & the voice of the Turtle is heard in our land, and there is no cry, no leading into captivity, no complaining in our streets.* Wherefore we are happy in the Prophets judgement; yet there is an happinesse that farre exceedeth this, in respect of which this is no happinesse at all. For the Prophet doth recall himselfe, as if he had spoken something amisse. *Happy is the people that is in such a case; yea, happy is the people which hath the Lord for their God.* Asyet we dwell safely every man under his vine, and under his figtree: But doe we not heare of warres, and rumors of warres. This Iland hath been often threatned with invincible invasions, and the whole world about us amazed with our dangers, wondereth how we have escaped, and yet we have forsaken the Lord, and served our sinnes; and may wee not justly feare God will deale with

Can. 2. 12.

Ps. 144. 15

Psal. 144 15.

2 Kin 4. 25.

with us as he threatned the Jewes, *He will deliver us no more.* Hath not God already delivered up many of our allies, & confederates into captivity, and the strength of our friends into the enemies hands. *Oh Lord God, what shall we say when our Israel turneth their backs on our enemies, And yet the anger of the Lord is not turned away; but his hand is stretched out still.* Iud. 10, 13 Iosh. 7. 8. Isa. 9. last.

Hath not God for the hardnesse of our Adamantine hearts, which would not receive any impression in them, written in the heavens our sinnes with *a pen of yron, and the point of a diamond*, that he that runneth may read them; our hearts were hardened in sinne, and frozen in iniquity; and *were not the heavens that were over us as brasse, and the earth that was under us as yron*; and that sometimes also by exceeding heate, and sometimes also by excessive cold; and againe for the same sinnes, hath not the heavens that is over us mourned with continuall droppings of raine; and Ier. 17. 1. Hab. 2. 2. Deut. 28. 23.

and that for many moneths together, with little or no intermission, when as our stony hearts would not suffer one teare to flow from our eyes? And yet hath not our sinnes followed each other, and therefore hath not punishment followed upon punishment? One wickednesse hath been fruitfull to beget another, and have not our plagues done the like?
Hag. 1. 10 For *the heavens over us is stayed from dew, and the earth is stayed from her fruit.* For have not sometimes droughts, and sometimes incessant raines caused *cleanesse of*
Am. 4. 7. *teeth* in the Northerne Cities of this our land, and want of bread in all places? Surely the fruitfulnesse of our sinnes caused the barrennesse of our land. *He turneth*
Psal. 107 33. 34. *rivers into a wilderness, and the water springs into a dry land; A fruitfull land into barrennesse, for the wickednesse of them that dwell therein:* And the Prophet *Micah* will certifie you wherefore these
Mic. 1. 5. calamities are sent. *For the transgression*

pression of Jacob is all this, and for the sins of the house of Israel.

Wherefore seeing sinne is the cause of all these common calamities, let not your sinnes be the cause why God increaseth them, why he sendeth them; but *breake off your sinnes by repentance*, lest ye increase the anger of the omnipotent Lord against you, and cause him to make an utter end of you, when as affliction shall not rise up the second time. For the Lord against whom ye stand in opposition, fighting against him with your sinnes, and committing rebellions against him with your presumptions, *is a jealous God, and the Lord revengeth. The Lord revengeth, and is furious, the Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies*; and surely those which escape common calamities, God meeteth with personall corrections, of which kind God hath many in store, in this life, at the end of this life, and after this life: That

Dan. 4.

Nah. 1. 9

Nah. 1. 2.

That those which escape one may fall into another, that no wicked man at the length may brag of impunity, and boast of his unpunished sins.

CHAP. XL.

Particular punishments of sinne, are { *In this life.* / *At the end of life.* / *After this life.*

1. *In this life.*
1. *In the body by sickness.*

IF mans soule had never been infected with sin, his body had never been vexed with diseases; neither should death have had power over his body; but sinne had no sooner possessed the soule of man, but sickness, and diseases seized on the body: which daily are increased, and multiplyed according to the increase,

increaſe and multiplying of ſinne. A large catalogue of diſeaſes is rehearſed by *Moſes*; yet it commeth farre ſhort of theſe, which the learned Phyſicians of our times treate of. So that now it is as difficult to find out a diſeaſe, as it is to cure it, and as hard it is to know the name of it, as the remedy of it; and no wonder: for we have added to our fathers ſins, and therefore the ſickneſſes of our times exceed theſe of our forefathers. We have yearly new diſeaſes, which ſtupifie the Phyſician, and maketh him ſtand amazed, gazing at this ſtrange alteration of nature, when as they can yeeld no other reaſon, but that *Morbi plerique corporis proveniunt ex peccatis*. The cauſe of the ſickneſſe of the body is the ſinne of the ſoule; and becauſe the godly have ſome infirmities in their ſoules, therefore are they not freed from all infirmities of their body, and God ſcourgeth them for to correct their evill manners, as

Deut. 28

Pet. Mart

well as to try their faith. The
2 Kin. 4. *Shunamites* sonne complaineth of
Mar. 1. *his head. Peters* wives mother ly-
eth *sicke of a fever: Bartimeus is*
Luk. 18. *blind*: poore *Lazarus* lyeth full
Luk. 16. of sores: good *Timothy* is trou-
1 Tim. 5. bled with his stomacke, and often
23. infirmities: *David* is a man af-
Psal. 78. ter Gods owne heart, *yet his sore*
runneth night and day, and ceaseth
Iob 19. *not*: upright *Iob* is escaped with
the skin of his teeth, there is no
sound part in his body. God dea-
leth with his children after the
manner of naturall parents, bea-
teth the body of his deerest
children with the correcting rod
Prov. 23. of corporall sickness, *that he may*
14. *deliver their soule from hell*: whereas
contrariwise he cutteth off his ene-
Prov. 2. 2 mies *from off the earth, and the*
transgressours he rooteth out of it.

Know therefore that God sen-
deth the presumptuous person
painfull sickness as an heavy judge-
ment, and a manifest token it is
Hilar. in to such of his high displeasure:
Psal. 2. *Pœna patientis ira creditur decer-*
nentis.

nentis. The paine of the sufferer is the anger of the inflicter. Let *Gregories* practise be thy patterne; *Quia sentio panam, recogito culpam.* When thou feelest the smart of Gods punishments, remember the wickednesse of thy presumptuous sinnes; and let not Gods mercifull correction be in vaine, lest his consuming judgements take hold on thee. *Art thou delivered from any grievous sickenesse, sinne no more, lest a worse thing come unto thee:* : The relapse into sinne is the relapse into sickenesse, and then happily God *will not be enquired of you*, and then shall not there be onely a painfull malady of the body, but there shall be a feare of death, and an intermission of pleasures: And yet this will not be the end of thy torments; for God sendeth the presumptuous person other punishments, and plagueth the stubborne transgressour with other judgements.

Greg. Mag. in Psal. penit. 3.

Ioh. 5. 14

Ezek. 20. 3.

CHAP. XLI.

2. *In Substance. By losse of goods.*

AND if any thing would make the wicked worldling to forsake his beloved sinnes of presumption, it will be the feare of losse of goods, which he endangereth by serving his sinne. For how can he looke for Gods protection against his enemies, when he serveth the enemies of God? or how can he expect the Almighties providence to provide all things necessary for him, which is in league with Gods enemies, and helpeth those that fight against him: or how can he hope those heavenly souldiers, the Angels of the Lord, should pitch their tents round about him, and deliver him

them out of all danger, which is become a servant to his presumptuous sinne, a slave to the Devill and his angels.

God justly depriveth these of worldly goods, which forsake Christ with *Demas, and embrace this present evill world*: Wherefore God bloweth on their wealth, and it *commeth to nought*. And as *Haggai* telleth the Jewes, *Ye have sown much, and bring in little: ye eat, but ye have not enough: ye drinke, but ye are not filled with drinke: ye cloathe you, but there is none warme: and he that earneth wages, earneth wages to put it into a broken bag. For the Lord casteth away the substance of the wicked.*

2 Tim. 4. 10.

Hag. 1. 9. Hag. 2. 6.

Prov. 10 3

If the Lord for a tryall of his children deprives them of these worldly blessings, as he did his servant *Job*, will he in punishing his enemies shew greater favour to them? If his deare and faithfull servants be thus scourged, shall his rebellious, and ungracious slaves,

Iob 1.

which at the best are but mercenary, and *hired servants*, shall they escape unpunished? No surely, *God will punish the world for their evill, and the wicked for their iniquity*: Yet happily the wicked may ascribe this their not thriving to blind fortune, or these calamities to unluckie chance, when as it is the Lord that worketh them, it it he that sendeth them. *Is there any evill in the City, and God hath not done it? the Lord creates evill: not sinning, but revenging evill* (as *Tertullian* expounded it.) Man may be the subordinate instrument, but God is the prime agent. Wherefore wicked men must know, that it is not blind fortune, which giveth and taketh away riches; but it is an all-seeing God which pulleth downe one, and setteth up another: *For he powreth downe contempt upon Princes, and setteth up the poore from affliction.* Neither doth chance rule any thing, but the all-governing providence of God guideth all.

Ier. 13. 11.

Amos 3. 6. Isa. 45. 7.

Tertull. cont Marcion.

Psal. 107. 40.

Psal. 107. 41.

The

The want of which consideration was punished in the wicked Jews, which presumptuously did speake against the holy One of Israel, saying, *God would neither doe good, nor evill*: God therefore telleth them, *that their goods shall become a booty, and their houses a desolation.* They shall know that God which *did good* in giving them riches, will doe evill; to wit, the evill of punishment, in taking these riches from them. Lying *Rabshakeh* knoweth this truth, that God must bid a nation to goe up against another, afore they can destroy it.

Zeph. 1. 12, 13.

Act. 14 17

Isa. 36. 10.

Theeves may rob thee, but God permitteth them: stormy winds may cause thy goods to suffer shipwracke, but God sendeth them, they fulfill his word. Fire may consume thy dwelling house, but it is God that kindleth it; It *is A fire of God, if not sent from God.* The ungodly may cruelly vexe, and wickedly oppresse, but God giveth them leave, he ordereth

Ps 148. 8.

Junius in Iob 1. 16.

the action. The action is of God concurring, and assisting; but the obliquitie and sinfulnesse of the action, is from the corrupt nature of man so willing it, so performing it. For *Deus non est peccati author, quia est ejus interdictor, imo & condemnator.* God cannot be the author of sinne, seeing he interdicteth it, he condemneth it. *Tertul lib 1 contr. Marcion.*

Doth the same fountaine send forth bitter waters and sweet? Is he the Father of light, and yet the authour of the works of darknesse? Is not all goodnesse from the Lord? how then can any evill proceed from him? Yet God concurreth to a sinfull action, though not to the sinne in the action. That a lame horse goeth forward, it was from his rider; but that he halteth and stumbleth, proceedeth from some inward imperfection in himselfe. So that a man performeth any good action, it is from God concurring, and enabling him; but that he sinneth in performing the action, this *Iam. 3.*

this proceedeth from his depraved will, and corrupt affections.

Wicked men are but Gods instruments, which he useth to chastise his children, and to punish his enemies. *Ashur is Gods axe,* wherewith he cutteth off, and heweth away the unprofitable *branches of Israel. Nebuchadnezzar* the proud King of wicked Babel in punishing the wicked World, doth service to the Lord of Hosts: God therefore in lieu of wages *giveth the land of Egypt unto him.* Idolatrous *Jehu* doth *well in executing that which was right in the eyes of the Lord: he did unto the house of Ahab all that was in the heart of the Lord.* God therefore rewardeth him for his good action, *his children of the fourth generation shall sit upon the throne of Israel:* yet because he did it in an ambitious desire, that he might thereby settle his kingdome of Israel more firmely on his house, and not to fulfill Gods command: God will punish this sinne that was in this

Isa. 10.

Ezek. 29. 19, 20.

2 Kin. 10. 30.

Hos. 1.4 good action. *For yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdome of Israel.*

CHAP. XLII.

3. In Soule, by losse of naturall gifts, and of spirituall and supernaturall graces.

THe externall punishments of presumptuous sinnes, namely, losse of goods, and sickneſſe of body to flesh & bloud are grievous, are insupportable; but the internal calamities of the soule are if not more manifest, yet more heavy tokens of the displeasure of a sin-revenging God, and the wrath of an Almighty Lord. For happily no bodily sickneſſe may vexe the wicked, they may be *lusty and strong*; no dismall misfortune may plague the

Psal 73.

ungodly, for they *come not into misfortune like other folke.* Psal. 73.

But the internall gifts of the soule are weakned, if not taken away.

Afore sinne entred into the world, there was a most sweet harmony in the soule of man, every part of the body, and every faculty of the soule being ready and willing to doe their duty in the service of God: But by sinne every faculty of the soule is disordered, and all the graces of the Spirit are extinguished, or at least seem to be put out: For God taketh away from the wicked his naturall gifts, he depriveth them of common and ordinary graces; and as for the extraordinary and saving effects of the Spirit, the presumptuous person, if he did ever enjoy them, never did reap any fruit or effect, which did issue, or flow from them.

1. For the naturall gifts of the wicked, his *wisedome and knowledge causeth him to erre.* Isa. 47. Wit is to him but an instrument of sinne, with

with which he beguileth others, & deceiveth himselfe. His conscience although for a while is silent, and doth not accuse him; yet as Christ said of *Lazarus*, it is not dead, *but sleepeth*, and will be one day awaked to his greater terrour. The memory will be the consciences register to write downe all the evill actions, which thou committest, especially thy presumptuous sinnes, those will it be sure to remember, thy learning will serve to evince thee, thy illuminated understanding shall dictate to thy perverse will what it ought to follow; yet thy obstinate will shall refuse to be ruled and guided by it: and so thou addest rebellion to thy other sinnes, and obstinacy to thy former rebellions. Yet suppose thou enjoyest *Achitophels* policy, *Sauls* Kingdome, *Judas* Apostleship, *Dives* riches, *Absalons* beauty, *Sampsons* strength, *Solomons* glory: yet if thou art wicked, these will puffe thee up with a vaine conceit of thine owne wor-

Joh. 11.

2 Sam. 16
1 Sam. 13
Joh. 13.
Luk. 16.
2 Sa. 18.
Jud. 16.
Mat 6.

wotthineſſe, and will make thee to fall dangerouſly into ſinne, as all theſe did, if not finally to fall away from God, as ſome of theſe have done, they will make thy poore brethren contemptible in thine eyes: and when God ariſeth in judgment againſt thee, to puniſh thee, ſome of theſe, nay all theſe will be to thee unprofitable, if not hurtfull. Am. 2. 14, 15, 16.

2. For the ordinary graces of Gods Spirit, they ſhall be made unfruitfull to the preſumptuous perſon, if not denied to him. For is hee a member of the viſible Church? Hath he externall illumination? Doth he live where the Word is preached, and the Sacraments duely adminiſtred? theſe either are taken from him, or made ineffectuall unto him, only they ſerve to adde unto him greater condemnation, at the leaſt, they ſerve to leave him without excuſe. Is he belonging to the inviſible Church? he ſhall be ſure to ſmart for it. *Iſraell hath God only* Am. 3. 2.

onely knowne of all the families of the earth, therefore God will punish them for all their iniquities. Gods children shall be sure to be afflicted for their sinnes, even in this life. God hath knowne them by his blessings, and they shall know what it is to offend their God, and to displease their Saviour. Hath he by presumptuous sinnes lost this internall illumination of the Spirit, and the externall profession of Christ. He is more incapable of grace then an Infidell, for an Infidell may be converted, but his conversion is difficult, is Heb. 6. 4. *impossible.* The Word is preached unto him, but it is to his further condemnation: For the words which he heareth, *shall condemne him the last day.* Ioh. 12. Doth he ordinarily receive the Sacrament of the Lords Supper as an unworthy receiver? 1 Cor. 11. 27. *he eateth and drinketh his own condemnation.*

3. For extraordinary and saving graces: If thou art a presumptuous sinner, either thou art not

not elected of God, not justified by Christ, not sanctified by the Spirit, and hast no faith of salvation, no hope of glorification: or else thou losest the sweet and comfortable feeling of all these by presumptuous sins.

1. For Election. It is no benefit unto the wicked, which use not the meanes to attaine unto eternall blisse and happinesse. For although the wicked through presumptuous sinnes lose not the grace of Election, because God is immutable in electing, though man is changeable. *God is the Lord which changeth not, therefore ye sons of Jacob are not consumed.* Yet the comfortable feeling of Election is lost, the blessed assurance of it is taken away: For although for our best deserving works we are not elected; yet by these we doe make our *Election and Calling sure unto us. We know that we are passed from death to life, because we love the brethren.* Sanctification is a meanes to attaine the end of our

Mal. 3. 6.

1 Pet. 1. 10

1 Ioh. 3. 14.

our Election : and this thou must know, he that never was regenerated, and never will be sanctified, never was elected, never will be saved.

2. For Justification. Although we are not elected of God, nor justified of him for our meriting works ; yet our election of God, and justification by Christ, are made manifest to the censuring world, and confirmed to our own wavering consciences, by our doing of good, and eschewing of the contrary evill.

3. For Sanctification. Although this grace is first of all infused into us by the mighty working of the holy Spirit of God, yet afterward it is increased by workes. The Spirit begetteth us againe, but after we are borne againe, we are to grow in grace till we become perfect men in Jesus Christ : and although this sanctifying Spirit, whereby our hearts are inwardly renewed, and our conversations outwardly reformed, is not quite taken

taken away by sinne: Yet it seemeth to themselves, and to all that judge according to outward appearance, to be lost, to be utterly quenched: Which is plaine in *David*, who by his sinfull acts of adultery and murder, had not utterly lost the Spirit of God; and therefore he prayeth the Lord not to take his *holy Spirit from him*; Ps. 51. 11. and yet he felt not the inward operation and working power of it; and therefore in the same Psalme he prayeth, *Create in me a new Spirit.* Ps. 51. 10. The life of grace was laid asleep in him. For although it was not quite put out, yet he felt not the power of it in himselfe. Dead he was not, yet the life of grace appeared not in him. The fruits of the Spirit by sinne were nipped, were killed in him, although the life remained in the root and seed. He fell dangerously, yet *he was not utterly cast downe, for the Lord sustained him.* 1 Joh. 3 Ps. 37. 24.

4. By presumptuous sinnes, our faith is weakened, our hope is choaked,

choaked, and our love to God is manifest to be weake, if not quite extinct: when as we will preferre sin before him, the fraile pleasures of this life, afore the never fading favour of God.

To conclude, all the naturall gifts in the soule are stained and polluted; all the graces of Gods holy Spirit are either weakened in us, or taken away from us by sinnes of presumption. Wherefore, *let not sinne reigne in your mortall bodies.* And therefore pray with *David, Keep backe thy servant also from presumptuous sins, let them not have dominion over me, and then shall I be upright, and I shall be innocent from the great transgression.*

Rom 6.

Ps. 19. 13.

CHAP.

CHAP. XLIII.

2. *Particular punishments are at the end of this life, and that first Death.*

IF the bitter punishments which are inflicted on the presumptuous sinner, were terminated together with this life, then might the wicked expect a period of his misery, and behold an Epithesis of this his sad Tragedy. But in this life there are but onely the beginnings of sorrow. For death, which to the godly is the end of all misery, and an entrance to eternall happinesse, is to all wicked and rebellious sinners, the beginning of wretchednesse, and the broad way that leadeth to everlasting woe; nay, death it selfe is the king of terrors, whose remembrance is as bitter as the pangs *Iob* 18.

pangs of hell. Say not therefore with the Epicureous Atheists, *Let us eat and drinke, for to morrow we shall dye*: But repent rather, and turne from the evill of thy wayes, or else thou art lyable to death, even to death corporall, death spirituall, and death eternall, all which are the punishments of sinne.

1 Cor. 15.

1. Corporall death, which is the separation of the soule from the body: This is *the wages of sinne*, which the Devils souldiers deserve by fighting under his banner; and if the wages of any sinne, then surely of presumptuous sinnes: For the word ὀψώνια signifieth properly, such victuals as were given to the Romane souldiers in lieu of their hire: For as the Romanes gave these in part of their wages, so shall God give this to the wicked in part of their punishment. Here is the difference: others desire their wages to be paid; but the wicked gladly would not receive this their wages.

Rom 6. 23.

wages. But will they, nill they, all must dye, there is a Statute decreed in heaven for it. *Statutum est omnibus semel mori. It is appointed unto all men once to dye.* Heb.9 27
The Devill hath Gods bond for it. God told man, *In the day that thou eatest thereof, thou shalt dye the death.* Ge 1 2,17.
Sinne is a hard creditour, and will sue out Gods bond. Satan also is a cunning solicitour, and will solicite for sin his first-borne, he will not suffer him to lose his right, but he will urge Scripture to maintaine it.

Indeed, if man had never sinned, man had never died. Let the naturall Philosopher tell you, that that which is compounded of the Elements, must be dissolved again. Let the Pelagian heretick affirme, that man must dye, because there must be a mutuall succession of ages. But *we have not so learned Christ*, we have been taught better things in his schoole: Wee know that death and sinne were twinnes, and were conceived at Eph.4.20.

the

Rom. 5. 12.

the same time. For *by one man sinne entred into the world, and death by sinne, and so death passed upon all men, for asmuch as all men have sinned.* These mud-wals, these earthly bodies of ours were bulwarke sufficiently fortified to keep out death, had not sinne come, and made the first breach, and then

Theodor.

followed death. For, *the Devil was the father, and sinne the mother of this cursed brat* (as a Father saith). And I may well adde, damnation will be the daughter of it, unlesse man repent; and well may God punish rebellious man with death, which forsaketh God the author and fountaine of life.

Ob.

But I seeme to heare some men to object: If death be a punishment of sinne, and Christ hath freed the godly from all satisfactory punishments of sinne, why doe they undergoe temporall death: For doe not the godly dye aswell as the wicked? the beleeving Christian as the unbeleeving Turke.

Christ

Christ indeed freed the godly from the condemning, and the commanding power of death, not from the corruption of it. Temporall death to the wicked is a punishment, but to the godly it is the rode way to eternall life. It was *Chrysologus* question, *Qui potuit auferre mortem, cur sinat eam, et per mortem transire?* If Christ could abolish death, why doe the righteous enter into heaven by death? and well since it hath been answered, It was the great mystery of God, that death should be an instrument to conveigh life. It was once said, if thou sinnest, thou shalt dye; but now it is said to the godly, Dye that thou maist not sinne. This death is a dissolution *of the corruptible body, which* Wis. 9. 15 *presseth downe the soule*, that they may receive an incorruptible body, which hindereth not the soules musing upon heavenly things. The godly dyeth that he may be made more lively againe: Like the Phœnix he dieth once, that

Sol.

out

out of his old ashes, he might rise young againe: Or as the Psalmist
Psal. 103 speaketh, *his youth is renewed like an Eagle.* By this their death, they are qualified for heaven, they dye, that they may be made fit to see God. So then the godly and the wicked both undergoe death, yet with this difference, to the wicked it is a punishment for sinne, to the godly, it is an entrance into life. Well may this cruell serpent affright with its hissing; but hurt it cannot the godly with
1 Cor. 15. *stinging.* Deaths headlesse arrow may scarre the faithfull, but wound them to their eternall hurt, it may not, it cannot. Let death not be dead, yet it hath no sting: let it have a sting, yet it hath no poison in it: grant it hath poison, yet is but laxative to loose the body; nay it is wholsome Physicke to the godly, it restoreth them to a better life, it maketh them to live with Christ. Wherefore if thou wouldest not have death to be a punishment unto thee, if

thou

thou wouldst not have death to ceaze quickly on thee, fly presumptuous sinnes: *Be not overmuch wicked, neither be thou foolish, for why shouldest thou dye before thy time*; for presumptuous sinnes will hasten thy death. Eccl. 7. 17

2. Death spirituall, is also a punishment of man for sinne, and that is a separation of the soule from God by sinne even in this life: For *an unregenerate man is dead whileſt he liveth, he is dead in trespasses and sinnes*; and this spirituall death here, will beget eternall death hereafter, if it be not prevented by more speedy repentance. Eph. 2.

3. Death eternall is the punishment of sinne; and this a future separation of the soule and body from God for ever in hell; and this death the godly shall never see, the beleeving Christian shall never tast of. Fly therefore presumptuous sins, which of all others make us most lyable to death, both corporall, spirituall and eternall. Rev. 20. 6.

Remember death, that when thine houre of departing is come, death may not domineere over thee as a Lord, and the Devils instrument; but as thy servant, and Christs messenger, it may convay thee to rest.

Plin li. 19. cap. 1. It is storied of an Aspe, if he bite a man, he presently falleth into a sleep; but if the patient receive the ashes of a dead Weesill, mingled with water, it awaketh him out of his sleep, and freeth him from the deadly poison wherwith he is infected: So if thou wilt be rouzed out of that secure sleep of presumptuous sinnes, in which thou art lulled in by the biting of that old serpent, by the temptation of the Devill, the consideration of our mortality, which is a turning of our flesh into ashes, with the teares of repentance, will be as the ashes of a Weesill mingled with water; it will wake thee out of the sleep of security, and free thee from the deadly infection of thy presumptuous

tuous sins. Hearken therefore not to the alluring temptations *of the Devill*; but with the Aspe, who hearing the pleasing voice of the *charmer*, with his taile he stoppeth his upper eare, and the other he stoppeth with earth, lest with his sweet charmes he should be caused to sleep. So when you heare the voice of that cunning charmer the Devill, whispering into the eares of your heart, his secret and enticing suggestions, you should stop one of your eares with that tayle that followeth after you, the remembrance of death, hell, and judgement; and the other with earth, with the remembrance of your vility, considering that such a vile creature as you should not dare to offend your omnipotent Creatour: *And let your loynes be guirded about, and your lights burning, and ye your selves like unto them that wait for their Lord, when he will returne from the wedding, that when he commeth, and knocketh, they may open unto him immediately.* Gloss. in Psal. Luk. 12. 35. 36.

CHAP. XLIV.

2. A particular and a generall Judgement.

SAlomons Ironicall speech to the young man, bidding him to
Eccl. 11. 9. *rejoyce in the dayes of his youth*, is, of many taken in good earnest: they consider not that which followeth, *yet know for all this God will bring thee to judgement*. Indeed if death were to the wicked, as it is to the irrationall creatures, a period of their misery, and and an end of their wretchednesse, death then would not be so ter-
Heb. 9. 27. rible, but *after death commeth judgement*.

First, a particular judgement, where the soule shall receive her doome, and then for a further manifestation of Gods justice, and glory,

glory, the increase of the godly mans joyes and reward, and the wicked mans terrour and punishment: There shall be a generall assize kept, where every sin, even of thought shall be scanned; and then surely shall not presumptuous sinnes escape without censure, without punishment: Then shall the body be rejoyned to the soule; and as *Paul* said of *Onesimus* to *Philemon*, *it departed for a season, that it might dwell with him for ever: not now as a servant*, but above a servant, as a companion to the godly, to their greater comfort; and a fellow-sufferer to the wicked mans body, as a furtherance of his torment: For then *shall the wicked say to the mountains, fall on us, and to the hils, cover us*; and that *from the face of him that sitteth on the Throne, and from the wrath of the Lambe*, but all in vaine: *For the great day of his wrath is come, and who shall be able to stand?* or what shall endure his fearefull presence? The

Philc. v. 9.

Luk. 23. 30.

Rev. 6. 16

mountaines will tremble before him, and the hils will melt like waxe, and the whole world shall be dissolved: So that if the wicked should seeke shelter, they should find none; if they did cry aloud for ayd, they should not be heard: For if any vile creature would be so impudently rebellious, as to desire to hide the enemies of the Lord from the sight of their All-seeing Creatour, that thing also should be consumed, which if it did remaine untouched, yet could it not hide man from that πάντα ἰδὼν Διὸς ὀφθαλμὸς, All-seeing eye of God, which is ten thousand times brighter then the Sunne, which pierceth even into the darke corners of the heart, and spieth out the very secret intentions thereof.

Hesiod.

To fly from this judgement therefore it will be impossible, to continue still intollerable; for the name of Judgement like the appearing of *Goliah*, it striketh a terrour into the very hearts of the wicked,

1 Sam. 17.

wicked, and surely it will be very terrible. For if the delivering of law in mercy was dreadfull; so that the people of Israel trembled, and were afraid to heare it. What contemner of the Law will be able to heare it at the last day, when the just God commeth in judgement to take vengeance on the rebellious transgressour of it? If the Parliament was guarded with such dread, with what terrour will the assizes be kept? If the enacting of the Lawes, and promulgation of these Statutes was so terrible to all beholders, that even *Moses* said, I feare and quake: What amazement will it worke in the hearts of the presumptuous contemners at their execution? Oh therefore that wicked men would have but that carefull circumspection to prepare themselves, that they may answer before an immortall God for an eternall life, which they have for a temporall life afore a mortall man. Although there may be in-

Heb. 12.

determinated cases, which the Lawyers call, *Apices iuris*, points in Law, which may deferre the judgement, and happily put off right: there may be appeales to higher courts to delay the suit. False witnesses may be hired to deceive the Judge; and a reprieve given to stay the more speedy execution of the sentence. But in the high court of heaven, no such weake shifts may be tollerated, no such delaying of judgement can be there admitted: For there
Rev. 20. *the bookes shall be opened*, the great booke of the Law shall put down the major proposition, what thou shouldst not have done; and the little booke of thy conscience shall also be opened, and that shall put downe the minor proposition, shewing the evill that thou hast done, how thou hast willingly, wilfully, and despightfully broken this Law, and therefore art lyable to punishment, where thy conscience shall be witnesse-juror, Judge, and Executioner. Then shall

shall the judgement passe from Christ on the presumptuous man for all the sinnes he hath committed, where for his eternall kingdome, it may be said to him, as it was to carousing *Belshazzar* for his temporall kingdome. *Thou art weighed in the ballance, and art found too light, therefore is thy kingdome departed from thee.* Where not onely the wicked workes of presumptuous sinners shall be censured. *Idle words scanned; but inquisition shall be made for the thoughts of the ungodly.* No delaying appeale can then be made to a higher court. There *the whole Trinity* shall judge *per modum authoritatis*: the Judge shall have absolute power of himselfe to judge not being derived from any other.

Dan. 5.

Ecc. 12. 14. Mat 12. 36. Wisd. 1.

Durand.

2. Christ shall judge *per modum potestatis*; for the Father *hath given him authority to execute judgement also, because he is the sonne of man.* All judgement is *committed unto him.* He hath a speciall commission, as having supreme *power*

Joh. 5. 27. Joh. 5. 22.

Mat. 20.

and authority to doe it.

1 Cor. 6. 3 3. The twelve Apostles shall judge *per modum assistationis*, they shall judge as associates the twelve Tribes of Israel; sitting as Justices with the Judge of an Assize.

Mat. 12. 4 The Saints and Angels shall judge *per modum approbationis*, allowing and approving of the righteous judgement of Christ on the wicked world.

5. The wicked shall judge *per modum comparationis*, by condemning such wicked men as are more wicked then themselves. Thus the *Queene of Sheba*; And *the men of Ninyveh shall rise up in judgement with that generation of Jewes*, which heard Christ preaching, and saw his miracles, and shall condemne them, because they were more righteous then they. Neither can the condemned person be reprieved, for the sentence cannot be recalled, the decree cannot be altered, but remaineth irrevocable, like the lawes of the Medes and Persians, which altereth not:

For,

For witnesse to give in false evidence no such shall be found that will then dare doe so wickedly, that will be a cruell day for all such presumptuous persons: For if they would be thus audaciously wicked, their owne condemning consciences would witnesse against them; their envious accuser, the Devill, would bring in better evidence contrary to them; and the omniscient Jehovah, who is καρδιογνώστης, a searcher Act. 1. of the heart, and a trier of the reines, shall easily disprove them, shall quickly convince them: who himselfe also shall be a terrible Judge to the presumptuous person, and fearefull will that day be to the wicked: For then shall they see before them Christ their Judge, sitting in judgement, gloriously attended with thousands of Angels, and Arch-Angels: then shall he frowne on them, who in their life time have offended him with their presumptuous sinnes, and *put him to open shame with their* Heb. 6. *backe-*

back-sliding Apostasie. On the right hand of them shall stand their sinnes accusing them. On their left hand, their deadly enemies, the Devill and his Angels pleading against them for their rebellions, and laying their presumptuous wickednesse hard to their charge, ever expecting that condemning sentence to passe on them, that they immediately may have power and liberty to drag and hale them into hell. Behind them shall they see their wicked co-partners, whom they by evill example, and wicked connivence allured to sinne, and encouraged in evill, cursing them, and desiring vengeance to light on them, because they have been an instrument of their condemnation. Under them shall they see that never satisfied hell, gaping wide, ready to receive them. Round about them they shall see that transitory world, which they esteemed before Christ, and preferred before the glory of heaven, flaming, and crack-

crackling even about their eares. Within them, their clamarous conscience shall condemne them, taking part with their accuser, and witnessing with the Devill against them; and as if the Devils proofe, other wicked mens accusations, and their owne consciences testimony were not sufficient to give evidence against them, God himselfe *will be a swift witnesse against them.* Mal.3.5.

Then their *eyes shall see him whom they have pierced* with their sinnes. Their eares shall heare that dolefull sentence of death proceeding from his mouth, whose comfortable words of life, when they lived, they refused to heare, they would not obey. Their tongues, which would not be the instruments of Gods glory, shall now in their owne behalfe become speechlesse, as being too late to crave for mercy, when as the gate of heaven will be shut against them. Their throats which once belched forth fearefull oaths, and blas- Rev.1.7. Mat.25.

blasphemies, shall now send forth lamentable woes, and cries. Their consciences, which in their life time were onely accusing, and vexing them, shall now be condemning, and torturing them. Their new-raised bodies, and their tormented soules, which once did agree in sinne, shall now disagree with each other, casting the fault from one to the other, and their wicked bodies shall accuse their guilty soules, and their guiltie soules shall accuse their wicked bodies to be the chiefe cause of this their misery. Where because they have been companions in sinne, and fellow-workers in iniquity, they shall now bee copartners in punishment, and have a fellow-feeling of one anothers misery.

Wherefore fly presumptuous sinnes, which doe so highly provoke God, defile thy conscience, affoord thy deadly enemy such matter of accusation against thee, and causeth Christ thy

Judge

Judge to passe an heavy doome of condemnation on thee. Oh that the wicked presumptuous person would remember judgement, that he may not fall into the judgement of condemnation, where all must give an account of all their thoughts, words, and actions afore Christ, who is θεάνθρωπος, God and man, who is a Judge able to punish the wicked, and reward the righteous, considering that the reward, and the punishment are everlasting, eternall.

CHAP.

CHAP. XLV.

Punishments in the life to come, and that, 1. Pœna damni, *Losse of heaven.*

IF the dreadfull manner of judging, and the passing of the heavy doome on the wicked were all their punishment, then might vile man more safely presume to walke in his stubbornnesse, and to continue in his obstinate rebellion against God; but there followeth an execution of their doome, punishment is inflicted on the stubborne transgressour: First, privative in the losse of heaven, that holy place is no cage for any uncleane bird. The wicked shall stand *without the gates of this heavenly City.* This new Jerusalem is no receptacle to the presumptuous *sinner.* For the wicked shall

Rev. 21. 8.

Rev. 22. 15.

not

not dwell in this tabernacle, neither shall the ungodly rest in this holy place: For although for your good works ye cannot merit an entrance into heaven, yet your presumptuous sinnes will barre heaven gates against you, and without repentance in this life, merit an entrance into hell, and procure damnation to your selves in the life to come.

This new Jerusalem is an inheritance given to them that *overcome in this life.* None can be crowned and reigne there, unlesse they did fight, and overcome here: they must now kill their sinnes, and mortifie their unruly affections, if they expect to live with Christ, and reigne in heaven, whose excellency here cannot by any mortall creature be lively described, or set forth before your eyes; but as the Queene of *Sheba* said of *Solomons* glory and wisedome, so you may say of heaven, when you enjoy it, *Surely it was a true report I heard of heaven in my own land,* Rev. 21. 7. 1 Kin. 10 6, 7.

Land, of the glory and beauty of it; howbeit I did not beleeve the report, till mine eyes had seene it, behold the halfe was not told me. For such
1 Cor. 2 9. are the things there, *that eye hath not seene, nor eare heard, neither hath it entred into the heart of man, the things that God hath prepared for them that love him.* Wherefore I may well say with the Queene of *Sheba, Happy are the men, happy*
1 Kin 10. 8. *are the servants, which continually stand before God to see him*: For the riches of heaven farre exceedeth all the riches of this world, and its beauty all earthly glory.
Helin. In the warres betweene the Emperour *Charles* 5. and *Francis* 1. King of France, when the Emperours Herald had bid defiance to the King from *Charles* Emperour of Germany, King of Castile, Leon, Arragon, and Naples, Archduke of Austria, &c. with the rest of his titles. The King of France commanded his Herauld to returne the challenge from *Francis* King of France, repeating France as often

as

as the other had Kingdomes and Earledomes in his title, intimating that one Fräce was better then all these. So when the Devill maketh warre against thee, if he by his instruments tell thee of his riches, his kingdomes, and earthly glories, as he did to Christ, when he *shewed him all the kingdomes of the world, and the glory thereof.* Mat. 4. Let us returne as many times, heaven, heaven, heaven; for one heaven is better then all these: Which we in this life know better by removing all evils from it, then by position of good. *Quicquid malè ibi non est, quicquid bonè ibi est.* August. There is an ocean of all good, and no drop of misery. There is no uncertainty, which can cause losse; no losse, which can cause griefe; no griefe, which may cause sickneſſe; no sickneſſe, which may cause death; no death, which may put an end to our joy. If all the joyes in the world were put in one ballance, and an houre of heavenly joyes were in the

the other, this would infinitely out-ballance them all; how much rather, when it is continuall, it is for ever. For there are many super-excellent things in heaven, the losse of which addeth to the presumptuous sinners torment, and its fruition increaseth the godly mans joyes; but especially foure which are more rare, more excellent.

1. The blessed society in heaven: For God the King of kings, and Lord of Lords shall be our father: Christ shall be an husband to the Church, and an elder brother to all the faithfull. The glorious Saints shall be our brethren and sisters, and the holy Angels our companions.

2. For the joy that is there, it is spirituall, not corporall; It is such as can content the faithfull, but weary them it cannot: satisfie the Saints it doth, but clog them it doth not; delight the godly it will, but cloy them it will not.

3. This

3. This heavenly possession is certaine, for we cannot loſe it: It is the immutable and unchangeable God, who giveth it us, who then can take it away from us? there ſhall be *many mansions*, ſo that none ſhall want; and therefore none ſhall enviouſly deſire anothers happineſſe: For this certainty is produced by the perpetuity and continuance of this felicity; for theſe joyes are everlaſting, this ſtate is for ever, which is the fourth degree of happineſſe; for, Ioh. 14. 2.

4. This felicity is perpetuall, it is for ever. If it continue for millions of yeares, if it had then an end, the remembrance of this would dampe us in our greateſt jollity, and cauſe heavineſſe to ariſe in our chiefeſt felicity; nay, then there would be no true joy, no unfained delight, no happy contentment in heaven, becauſe we ſhould have an end put to our joy, loſe this delight and part with this contentment; but this life is ever-

everlasting, as we confesse in the Apostles Creed. Wherefore (ô presuming sinner) wilt thou presume in sinne, and endanger the losse of heaven for earthly joyes, for temporall felicity. If you had two children, the one strong and lusty, the other sickly and weake, and such an one as cannot possibly live long: wouldst thou bestow all thy care on thy sicke childe, and not regard thy sound childe; If so, then happily thy strong childe may be weake, it may dye: and so thou wilt be deprived of both. You have two children, the one eternall life, that is strong and lusty, and will not faile us, the joyes of it are perpetuall; the other is the joyes of this life, this is sickly, it is transitory, and suddenly and quickly fadeth away, so that you are in a continuall danger to lose it. What extreme madnesse is this to care for earth, and earthly things, and not any way to respect heaven and heavenly things: or first to desire earthly

ly things, then heavenly: what a prepoſterous courſe contrary to our Saviours precept, firſt *ſeeke all things*, and then the *kingdome of heaven* laſt. The Iſraelites did ſerve ſo long in Egypt, that its fleſh-pots ſeemed ſweeter to them, then the Manna of Canaan: And I would to God, there were not many luke-warme profeſſors in this our land like minded to theſe murmuring Iſraelites, which have been ſo long held in bondage by their ſinnes, that they eſteem the changeable pleaſures of this life farre better then the joyes of heaven; for doth not the love of earthly things, like *Ezekiels waters*, increaſe more and more: at the firſt a man might eaſily wade through them; but at the length it ariſeth to a river that cannot be paſſed over: But wherefore doeſt thou thus greedily ſeek for temporall things? Art thou ambitious, and ſeekeſt thou honour? Heaven is an *honour*, but it is to them that *worke good*. It is

Mat. 6. 33

Ezek. 47.

Rom. 2. 10.

is a crowne laid up in ſtore, but
2 Tim. 4 8 it is for them that *love the comming of Chriſt*: nay, it is a *kingdome*,
2 Pet. 2. 13 but ſuch an one, in which *righteouſneſſe dwelleth*. Art thou co-
Mat. 6. 19, 20. vetous, and wouldſt thou have riches? the beſt *treaſure* is in heaven. Canſt thou gaine fading treaſure here? there is eternall. Purchaſeſt thou a houſe here? there
Joh. 14. 2. Heb. 11. 16, Can. 3. 10. Rev. 21. is a *manſion*, nay a city, *for a city is prepared for thee*. Deſireſt thou wealth, *the pillars of heaven are ſilver, and the pavement gold, the gates are pearle*. Wouldſt thou know
Luk. 12. 33. how to hoord up this treaſure? In heaven there are *bagges, which waxe not old*. Wouldſt thou know how to get this *treaſure*, and obtaine this riches? It is *the price*
Phil. 3. 14 Heb. 12. 11. *of an high calling*, it is *the fruit of righteouſneſſe*. Would the voluptuous man have *pleaſure*? *Heaven is a Paradiſe*.
Luk. 23. 43. Ioh. 15. 14. Loveſt thou *friends*? *Chriſt is your friend if ye doe what he commandeth*. Deſireſt thou to
Cant. 5. 1. *live daintily*? there thou ſhalt *drinke wine with Chriſt, eat ſuch*

meat

meat, as never perisheth, which is as *honey* for sweetnesse, and the *honey-combe* for delicacy. Seekest thou for liberty? there is the *glorious liberty of the children of God.* Delightest thou in musicke? here the Saints and Angels shall sing *Halelujah* to the most High, *making melody in their hearts to the Lord.* Wouldst thou have all these? *Seeke ye first the kingdome of God, and the righteousnesse thereof, and all these things shall be added unto you.* The word προστεθήσεται, implyeth such an adding as is given in over-measure: these worldly things shall be given here, and all things requisite to pleasure or content shall be given hereafter; for *Ubi Deus est, quid deesse potest?* What good can they want which enjoy the chiefest good? or how can they lacke any thing which have the blissefull presence of God. I know there be many would gladly obtaine this Paradice, but they will use no diligence to attaine it. They would be content

Can. 5. 1.
Rom. 18. 21.
Rev. 19. 1.
Col. 3. 16.
Mat. 6. 33.
August.

Num. 23. 10. with *Balaam* to *dye the death of the righteous, but they will not be content to live the life of the righteous*; but the provident husbandman soweth afore he reapeth, and planteth a vineyard afore he can eat the fruit of it. They that have built their houses in hell, must not thinke to leap thence into heaven: What more contrary, and uncouth to aske a reward of him, against whom you have taken up armes? wherefore *cast off every* Heb. 12. 1. *weight*, and this presumptuous sin which presseth you downe, not suffering you to climbe up into heaven. For sinne, as the Prophet Zac. 5. 8. *Zachariah* speaketh, is to man as *a great weight of lead cast on a woman*: by lead is shewed the heavy weight of sinne, and by a woman, our weakenesse, being unable to stand under such a burden, much lesse being downe, to arise under such a weight. Cast off therefore thy presumptuous sinnes, and let there be that resolution in thee for thy eternall kingdome, as was in wic-

wicked *Polynices* for a temporall kingdome, to forsake his countrey, his superstitious religion, and dearest friends for it; and addeth, *Imperia precio quolibet constant bene*, nothing is too deare to purchase a kingdome; why then wilt thou preferre thy presumptuous sinnes before this eternall kingdome, thy obstinate rebellions before this everlasting glory. *Senec.*

CHAP. XLVI.

2. Pœna sensus. *Torment in hell.*

IF the infinite punishments of the damned reprobate in hell were meerely privative, as the shutting out of heaven, the want of Gods favour, and the losse of Gods presence: although these plagues to humane nature are grievous, are insupportable; yet their

judgements would not be so terrible, neither should their paines be so tedious as now they are. For there shall be positive punishments heaped on the presuming sinner, and woefull plagues shall be inflicted on the stubborne transgressor: *For the wicked shall be turned into hell, and all the nations that forget God.* There shall be exquisite torments and tortures added to tortures: God shall be their implacable enemy, their loud-crying conscience shall be their instant accuser, and their invigilate and watchfull enemy the Devill shall be their merciless executioner: where to ease his misery, and diminish his pangs, he shall wreake his malice on thee. Part of hels wretched and dolefull misery is set downe in the dreadfull doome that their angry Judge shall passe on them, when as the King shall say unto them on the left hand, *Depart from me ye cursed, into everlasting fire, prepared for the Devill and his angels.*

Ps. 9. 17.

Mat. 25. 41.

For

For in this their judgement there are five things very remarkable:

1. Their Separation from God, in that Christ saith (*Goe ye*) they shall not enjoy the happy fruition of the blessed presence of God, in whose presence is life, and at whose right hand is the fulnesse of joy for evermore, bounty, grace goodnesse, glory, mercy, and riches of God shall nothing availe them; and from hence ariseth a second punishment, which is rather a cause of the former, and all that follow, to wit, Mat. 25.

2. Their Curse, or dereliction by God: they are accursed of God, and therefore Christ saith, (*Goe ye cursed*) for which wicked *Balac* supposed of the soothsayer *Balaam* is more true of God, whom *God blesseth are blessed, and whom he curseth, are cursed.* And just it is with God to punish these men with cursings after their death, who in their life time delighted in it. *He loved cursing, so it is come unto him, he delighted* Mat. 25. Num. 22. Ps. 109. 17

not in blessing, so it is farre from him.

Mat. 25.

3. Their manner of punishing it is with *fire*. The Scripture setteth out hell by such things as are most terrible to flesh and bloud, calling the pangs thereof, anguish, tribulation, and darkenesse, because of the great anguish that it produceth, the great tribulation it worketh, and the darkenesse that is there. It calleth it the worme that never dyeth. The place also is called, The prison wherein the disobedient were kept: The habitation wherein the Devils were reserved under darkenesse in everlasting chaines: The second death: The lake of burning and everlasting fire. If the burning of a finger be paine intollerable, what vexation will there be, when as the whole body is tortured in fire unquenchable? If the enduring of fire for a minute space is grievous, is insupportable, what paine of body, and terrour of mind will an eternall fire cause, which hath ex-

Rom 2.
Jud. ver 6.

Isa. 66.
1 Pet 3. 19.

Jud. ver. 6.

Rev 20.
Rev. 14
Mat 25. 41.

excessive heate with palpable darknesse, which burneth, and yet consumeth not, which flameth, and yet giveth no light: For hell-fire is not a shining, and not burning fire, as those cœlestiall lights of the world, which have heate onely vertually in them, producing it by their lights and influences. For this light would administer comfort to the wicked, and joy to the damned. Neither is it a burning and shining fire, as our earthly fires are; for although this would be tormenting, yet the comfort of the light would mitigate the torment of the heate: But this fire in *Tophet* is a burning, and no shining fire, *for there is heate and no light, there is everlasting fire, and yet the blacknesse of darknesse for ever*: And lest this tormenting *Tophet* should want fewell, and there should not be sufficient matter to torment the damned; *there is fire and much wood*; and if this fire would not be kindled, this fewell would not burne,

2 Thes. 1. 8.

Mat. 25. 41. Jud. v. 13.

Isa. 30. 33.

burne, *the breath of the Lord like a streame of brimstone doth kindle it.* So that the damned wretch in hell shall have no rest day nor night; but eternall plagues, and everlasting torments, without the least hope of ease and mitigation shall vexe and shall torment them. For the presumptuous person shall not take greater delight on earth in sinning, then God shall in hell in executing his judgement on them for sinne. For these abominable Idolaters, which superstitiously adhere to, and wickedly follow the beast, which for their
Rev. 14. 8. owne pleasure *drinke of the wine of Babels fornication*, shall for Gods
Rev. 14. 10. will and pleasure, *drinke of the wine of the wrath of God, which is powred out without mixture.* Those which in their life time sowed abundance of iniquity, shall reap a plentifull harvest of punishment. There shall be internall horrour of conscience, ever vexing them, but never killing them: externall plagues of hell shall alwaies burne them,

them, but shall never consume them; for the punishments internall and externall, shall be both eternall, which is the fourth degree of the punishment of the damned in hell.

4. There is the perpetuity of their punishment, they are tormented with *everlasting fire*. If the yeares of their sufferance were but in number equall to the haires of their head, the starres of the skye, the blades of grasse of the earth, or the sands of the seashore: Nay, if all these did in number equall the millions of yeares, which the damned shall suffer in hell, yet here would be some comfort; that as the Poet said in another case, *Malis dabit Deus his quoq; finem*, God would put an end to these miseries. But when miriads of yeares are passed, their time is not the shorter, their plagues are not the lesser; For eternity is not measured by time, neither doth numberlesse multitude of yeares diminish

Virgil.

it; and this will be a great vexation to the wicked, a miserable torture to the damned, to consider the wretchednesse of his estate, that it is easelesse, endlesse, and remedilesse. What would not the tortured soule now give to be released from these his plagues, to be freed from these his tortures. But alas what can he give, he hath nothing that will, or can procure his ransome. The whole world is the Lords, what part of it is then in mans power to give unto the Lord for a satisfaction of his sins, and a release of his punishments? However if God would be pleased to accept of a ransome, yet no part of the world can be given, for the world shall be consumed afore their eyes; and if it did remaine, yet the *redemption of soules is more precious*, it would not be a sufficient ransome to redeeme a soule. For we are not redeemed with *corruptible things, as with silver and gold, but with the precious bloud of Christ*. What la-

Psal. 49. 7,8,9.

1 Pet. 1. 18,19.

bour

bour and paines would not the wicked endure to be free from this misery? But what speake I of labour? they if they were alive on the earth, would deeme it no labour to follow Christ; but they would wonder at their owne folly, which accounted the *ease yoke of Christ to be grievous, and his light burden to be heavy.* Then will they begin to exclaime against themselves, crying out as *Salomon* speaketh, *What hath pride profited us? or what good hath riches with our vaunting brought us?* Neither have ye as yet heard the end of their torment, for in this everlasting fire they shall have evill company.

Mat. 11. 29.

Wisd. 5. 8.

5. Their company and associates shall adde to their punishment, for they shall be *tormented with the Devill and his angels.* If in this miserable dungeon there were good company, this would administer some ease to their easelesse miseries, and yeeld some comfort to their comfortlesse calamities:

Mat. 25. 41.

lamities: or if that they had no evill and vexing companions, though they were without good company, this would not adde to their miseries, though it would not increase to their comfort. But alas here the damned ghosts are his companions, ugly fiends his fellowes, and fearefull Devils his tormentors, with which he must daily keep company, with whom he shall ever be conversant. If *David* thought it a woe to sojourne
Ps. 120. 5. in *Mesech, and to dwell in the tents of Kedar*, how woefull will their estate be, which dwell for ever in that place, where the Devill shall be their Prince, and his wicked angels their tormentors. The wicked then may justly take up *Davids* complaint, which he spake in the fore-cited Psalme. *Their*
Ps. 120 6. *soules have long dwelt with them that hate peace.* It would make any humane creature to be even at his wits end to see but one Devill to follow him but for a day: What torment will it be then to be

be tormented with them for ever? Their dainty smels shall be offended with the noisome stench of burning brimstone. Their feeling shall vexe them with the sense of new torments. Their taste shall not have *a drop of water* to comfort them. Their eye shall not profit them with the beholding of pleasures, for there shall be utter darkenesse; and it would be but small comfort that the eye could affoord by seeing Ghosts and Devils, that is all the variety of sight, all the pleasant objects hell can affoord. Their eares shall be filled with the hideous cryes of the tormented, with the gnashing of the teeth of the wicked, with the schreeches of the damned, the howling of the tormented ghosts, and the confused noise of all these together. *Quicquid audire est metus, illic videtur.* Whatsoever is terrible to heare related, shall there surely be felt; and whatsoever kinde of sinnes they set on score on earth, so many kind of plagues

Luk. 16.

Seneca.

is

is stored up for them in hell. Oh how many woes shall the damned have in hell, which shall cause unprofitable weeping. They shall weep because they have lost heaven and happinesse. They shall weep, because they cannot appeale from Christs Judgement seat. They shall weep, because they are accursed of God. They shall weep, because their estate is remedilesse. They shall weep, because their weeping will not profit, their repentance is unseasonable, and their sorrow is too late. They shall weep, because God is their enemy, he pittieth them not, but *laugheth at their calamity, and mocketh now while their feare is come.* They shall weep, because their owne conscience tormenteth them, and the Devill their enemy tortureth them. They shall weep, because this their misery is endlesse. Wouldst thou escape this vengeance, and not fall into eternall damnation? Let not presumptuous sinnes have the dominion

Pro. 1. 26.

over

over thee, seeing these cause God to treasure up vengeance against thee, to give thee over to the Devill to torment thee, and suffereth thee to be tortured for ever in hell. *Nunc est tempus penitentia, non tunc.* If thou wilt repent, thou must repent now in this life, it will be too late to repent in hell. If in this life your hearts be frozen in sinne, and hardened in iniquity: If ye continue obstinately in sinne untill your dying day, though in hell ye send forth many cries, God will not heare, though ye make many prayers, he will not answer. But those that will not be active here in repenting, shall be then passive in suffering; and those which altogether presumed on Gods mercy, shall then know, and feele God to be just, when as it is too late to call for mercy. Thinke therefore on thy repentance betimes, begin quickly to cast off sinne, turne now unto the Lord. *Qui non est hodie, cras minus aptus erit.* He which is not fit *Augus.*

fit to repent to day, to morrow will be more unfit. Oh therefore remember hell here, that thou mayest not fall into hell hereafter. And thinke not that *ignis gehenna, est ignis fatuus*, that hell-fire is a meere mocke-fire; for why should there be Athiests here on earth, when as there are none in hell? Why shouldst thou not dread Gods judgements, seeing the very Devils *beleeve and tremble?*

Jam. 2. 19

Thus farre of the Effects and Consequents of } Presumption.

Now follow the motives and Reasons to shun }

CHAP.

CHAP. XLVII.

1. *Motive to shun presumption: Because the Devill our enemy tempteth us to it.*

SUrely, if there were no other motive to move us, no other reason to inforce us to shun presumption, the dangerous Effects, and fearefull Consequents of this sinne might sufficiently warne a Christian, how he falleth into these sinnes, and how he maketh shipwracke of his faith on these rocks; yet there are other reasons to moove a Christian, whereof this should not be the least, because the Devill, the Churches implacable enemy, and our malitious adversary tempteth

us to it. For he alwayes aimeth at our heart, by tempting us to that which is wicked, or is a foundation whereon he may build some grievous sinne and hainous wickednesse. Hee is not onely a
Mat. 13. 25. publique *enemy* to mankinde, but
2 Pet. 5. 8. a private *adversary* to every Christian, which both by open violence of cruell persecution, & secret practises of alluring temptation, still seeketh advantages to overcome us, alwayes aimeth at opportunities to destroy us. He is a
1 Pet. 5. 8. *roaring Lyon*, and therefore well may we feare to trust him. The
Am. 3. 8. *Lyon hath roared, who doth not feare* (saith the Prophet *Amos* in another case.) The roaring Lyon is most fierce, most hungry; for then (as Historians relate) he seeketh a prey, to devoure. He is
Mar. 2. *Satan*, an especiall aduersary to God and man. The Hebrewes derive this name of *Sitnah*, spitefulnesse, or hatred, because he beareth a deadly hatred to Gods Elect. He
Mat. 13. is that envious man that envieth

our

our felicity. He is a *Lyar*, that will falsly accuse God to man, as hee did our first parents, and man to God, as he doth the Saints *night and day*. Fly therefore presumptuous sinnes, because he that tempteth thee to them, is thy professed enemy, thy wicked adversary, why then wilt thou give any confidence unto him? He is a roaring Lyon, and why wilt thou trust him? He is thy malitious enemy, how is it that thou dareſt beleeve him. He envieth thy good, and why wilt thou be perſwaded, that which he tempteth thee to is for thy profit, or that which he allureth thee to is for thy good, either in this life, or in that which is to come. He is thy accuſer, and why wilt thou ſin in thine accuſers preſence? which being ſo enviouſly malitious, as to forge falſe accuſations againſt thee, will not ceaſe, if occaſion be given, to lay hold on any proffered accuſation.

Gen. 3.

Rev. 12. 8.

CHAP

CHAP. XLVIII.

2. *Motive, God commandeth us to shun it.*

TO sinne presumptuously, is as the Lord himselfe testifieth, *to reproach God, to despise his Word, and to breake his Commandements.* God hath oftentimes forbidden this sinne, oh therefore let vile man feare to commit it. Hee is our Almighty God by Creation, and therefore are we bound to obey him. He is our gracious Lord by redemption, and therefore may he well injoyne us not to serve his enemy. *He is our great King* by preservation and protection, ruling us by his Word, and governing us by his Spirit, therefore ought we not to offend him; and seeing that he is a loving God, suspect not his commands; He is

Num 15 30
Deut. 17. 12.
Deut. 29. 19.
Mal. 1. 14.

a

a mercifull Lord, misdoubt not of his clemency; He is the King of righteousnesse, doubt not of his goodnesse in his commands, because that which he commandeth is good, because he commandeth it, and he commandeth it us, because it is good for us. Had our God required our obedience in performing those things which had been profitable to himselfe, and no way beneficiall unto us, then happily might man have had some seeming reason to suspect his precepts; but our *goodnesse extendeth not to the Lord, neither is our righteousnesse profitable unto God.* Profit it may thy selfe, but him it cannot. For (saith *Eliphaz*) *Is it any pleasure to the Almighty that thou art righteous, or is it gaine to him that thou makest thy way perfect*, and that by the mouth of two or three, this truth may be established, *Elihu* confirmeth it, *If thou be righteous, what givest thou him, or what receiveth hee of thine hand?* If God had commanded

Psal. 16. 2. Job 22. 2.

Job 22. 3.

Job 35. 7.

ded thee a great thing, wouldest thou not have done it (to speake
2 Kin. 5. in the servants of *Naamans* phrase) how much rather when he commandeth thee onely to mortifie thy sinfull lusts, and corrupt affections, and live. If God had commanded thee a costly sacrifice, wouldst thou not have performed it? how much rather when he commandeth thee to sacrifice thy sinnes, and live. If thou wilt not cast away thy presumptuous sins at Gods command, how wilt thou willingly lay downe thy life when as he requireth it? Surely those which will keep their presumptuous sinnes in despight of God, and in contempt of his Commandements, will rather suffer the spirituall death of the soule by Apostasie, then endure the corporall death of the body by persecution. They will sooner (we may well feare) by denying him backslide, and turn Apostataes, then by professing him, fight manfully under his banner, and dye for religion.

CHAP.

CHAP. XLIX.

3. *Motive. Odious it is to God in respect of his mercy, iustice, and omniscience.*

ALl sinne is contrary to the divine goodnesse, and justice of God; but especially sinnes of presumption are hated of him, are punished by him; for presumptuous sinners *sinne with a high hand*, they fight against God, and warre with him, that sitteth in the highest heavens, they feare not the face of the Almighty, but dare *contend with their Maker, and presse God with their sinnes*, which are most injurious to Gods glory, most hurtfull to their owne safety. Num. 15. 31. Am. 2. 13.

1. For presumptuous sinners, are injurious to Gods mercy: whereas mercy and truth are met to-

together in God, they make his mercy warre with his justice; nay they suppose his mercy excludeth his justice, and that his mercy is so great to themselves, that God will not punish their sinnes, or take notice of their presumptions. But God is mercifull to the wicked, and shall not his mercy extend to the godly? Shall his enemies taste of his goodnesse, and shall not his children be satisfied with it? Shall the ungodly vexe the righteous with their sinnes, and oppresse the godly with their wickednesse, and shall not the riches of his bounty appeare in delivering his children, and punishing the wicked? Shall *not the Judge of all the world doe righteously?* how then shall the wicked escape? If God should let the wicked, which oppresse his children goe for ever unpunished, this would not be mercy to his enemies, but cruelty to his friends; not gentlenesse to his slaves, but severity to his children. For *let*

Gen. 18. 26.

favour

favour be shewed to the wicked, yet will not be learne righteousnesse, he would run on in his former *excesse of ryot*, and Gods children would be daily oppressed, cruelly punished: But that God, which was so mercifull to the Israelites, as to deliver them from the corporall oppression of the cruell Egyptians, will not suffer his children alwaies to be spiritually oppressed with the sight and burden of wicked mens sinnes, but will in mercy help and deliver them; he will *deliver iust Lot vexed with the uncleane conversation of the wicked*. Good *Iosiah shall be gathered unto the grave in peace*; and because some good things are in the sonne of *Ieroboam*, he *shall come to his grave*, he shall not see the evill that shall come on his fathers house, for the righteous is taken from the evill to come.

2 Pet. 2. 7.

2 Kin. 22. 20.

1 Kin. 14. 13.

2. It is injurious to Gods justice. God indeed is *the father of mercies*, but it is to his obedient children: For those which by

2 Cor. 1. 3.

their lives and professions will not acknowledge him to be their father, these will not he in his fatherly care confesse to be his sons; but he will be to these a Judge, a consuming fire. If they will not
Joh. 10. 28 leave their sinnes, and fall into the protecting hands of Gods mercy to preserve them, they shall fall
Psal 98. 2 into the revenging hands of Gods justice to punish them: then shall they feele him just in punishing their presumptuous sinnes, whom they thought to bee all mercy. God for a while may withhold his punishments to shew his mercy; but he will sure punish in the end to manifest his justice. Think not therefore (ô presumptuous sinner) that God will still connive at thine abominable rebellions, and thou shalt for ever passe unpunished; but know, that there will come a day of vengeance, and a yeare of recompence, when as the Lord will take vengeance on thee for thy wickednesse, and reward thee plenteously for thy rebellions.

3. It is injurious to Gods omniſciency, which knoweth our words, works, and thoughts, to thinke that God ſeeth not, *he will not require it*: But God doth ſee it, and he will *requite it with his hand.* Underſtand therefore *ye brutiſh among the people, and ye fooles when will ye be wiſe? For he that made the eare, ſhall he not heare* (ſaith the Prophet) there he taketh notice of words. *He that made the eye ſhall not he ſee?* there God taketh notice of our works. *He that teacheth man knowledge, ſhall not he know?* there ye may ſee how the Lord taketh notice of thoughts; therefore the Prophet addeth, *The Lord knoweth the thoughts of the wicked.* *David* alſo ſheweth the experimentall knowledge of this in himſelfe. Firſt, he telleth God that he underſtandeth *his thoughts afar off.* Secondly, he is *acquainted with all his wayes.* Thirdly, *there is not a word in his tongue, but the Lord knoweth it altogether*, It is ſtoried of the Eagle, which

Pſa. 10. 13

Pſ. 10. 14. Pſ. 94. 8, 9.

Pſ 94. 11.

Pſal. 139 2, 3, 4.

Pliny and *Iſidor.*

which is the King of birds, that she soareth aloft, and that so high, that no mortall mans eye can see her; yet is she so quick-sighted, that she can from thence discerne the little fish to swim in the waters, and at her pleasure will descend and take them unawares: So he that is *Rex regum, Dominus dominantium*, the King of kings, and Lord of lords. Although he sitteth in heaven, where no mortall eye hath seene him, yet he seeth what man doth in this world; and when men like silly fish think themselves safe out of his sight, he taketh them unawares. He is present in all places, and seeth all our actions; there is no place so obscure, no action so secret, but God seeth it, the most high knoweth it: For *his eyes are upon the wayes of man, and he seeth all his goings*. *Elihu* affirmeth this truth. *Job* acknowledgeth it, the wise man testifieth it, and *Jeremiah* professeth it, even almost in the same words; and *Paul* confirmeth

Rev. 19. 16.
Joh 1. 18
Job 34. 21
Job 31. 4.
Pro. 5. 21.
Jer. 32. 19.
Heb. 4. 13

meth this truth, that *every creature is manifest in his sight.* Yet proud and rebellious man will not beleeve it, but dareth commit such sinnes as are most displeasing to God his Judge, and that even in his presence. Dareth the malefactor rob in his Judges presence? or a servant neglect his businesse in his Masters sight? or a childe doe these things which he knoweth will displease him? When as man knoweth God is privy to his most secret actions, how then dareth he displease God willingly and presumptuously, who is a *father* to his children, a *master* to the wicked, who are but his hired servants, but to all a Judge. So that God may well take up that complaint which he used against the Jewes. *If I be a father, where is mine honour? If I be a master, where is my feare?* and I may also say, if he be a Judge, where is his reverence? If a childe be present, although he hath no power or authority to punish thee, yet thou art

Mal. 1. 6. Luk. 15.

Mal 1. 6.

art afraid to commit many evils, leſt he ſhould diſcover thee. How is it that thou dareſt by ſinning preſumptuouſly againſt the Lord of Hoſts, provoke him who *ſeeth all thy worke, and pondereth thy heart*; who can make others bewray thee, thy ſelfe *declare thy ſin*, and himſelfe will be *a ſwift witneſſe againſt thee*. Fly therefore preſumptuous ſinnes, whereby thou warreſt againſt Gods mercy, fighteth with his juſtice, and denieſt his omnipreſency, and omniſciency.

Prov. 21. 2.

Iſa. 3. 9. Mal. 3. 6.

Thus far of the Motives and Reaſons againſt } Preſumption.

Now followeth the means and Remedies of }

CHAP.

CHAP. L.

Remedies against Presumption.

IF a man will easily kill any sin, or mortifie any corruption, he must kill it whilest it is young, he must crush it in its shell, lest it become a serpent. The Poets affirme, that *Juno* foreseeing the great strength to which *Hercules* would grow, set on him in his infancy, intending to kill him in his cradle; and if we will truly and easily mortifie any sinne, we must doe it in the beginning: For if sinne once domineere in man, if man once offendeth with an high hand, sinne is not then so easily vanquished, it is not so quickly overcome. Physitians write of

Sen. Ner. fur. v. 211.

the Hectique fever, that it is in the beginning hardly perceived, but easily cured: But when the disease is more strong, it is easily perceived, but hardly cured. So it is in that spirituall sickness, sinne at the first is scarcely perceived, but it is easily cured; but let it alone to grow to its full strength, it is quickly perceived, but difficultly cured. But alas, *the*
Luk. 16. *men of this world are more wise in their generations then the children of light.* The sicke body shall have remedy sought out for it, but the poore sicke soule is neglected, not cared for. So sweet is this *deadly*
Deut. 32. *poyson of Dragons* unto the taste of the wicked; so delightfull is damnable wickednesse unto perverse and sinfull men in the acting of it, that they will sooner by Apostasie renounce God, then by repentance forsake their darling sinnes; and rather deny their profession, then disclaime their beloved wick-
Jer. 8. 22. ednesse. But is *there no balme in Gilead? is there no Physitian there?*

why

why then is not the health of the daughter of my people recovered? Surely because man seeketh not the meanes to come out: we stand in need of Gods preventing grace to keep us from sinne, his assisting grace to direct us in the wayes of godlinesse, and his concurring grace to set in order every good action. Wherefore, to speake in *Hezekiahs* language, *The children are come to the birth, and there is no strength to bring forth.* The godly man is ready to bring forth any good action, but there is no power to doe it: *to will is present with him, but how to performe that which is good, he findeth not.* Well may painfull Ministers appoint the meanes, whereby sinners may leave their presumptuous sinnes; but they are all without the especiall blessing of God both frustrate and void, serving onely to rise up in judgement against them at the last day, either to their further condemnation, or at the least to leave them without excuse.

2 Kin. 19. 3.

Rom 7. 18

cuse. *Paul may plant, and Apollo may water, but it is God that giveth the increase.* Ministers may teach the way of comming unto God: yet *none can come unto God, except God draw him. For without me* (saith Christ) *can ye doe nothing.* Wherefore we should crave a blessing of God on the means that he proffereth us, and that the word of God, and all the sacred meanes proffered us be unto us a savour of life unto life, and not a savour of death unto death.

1 Cor. 3 7

Joh. 6. 44

Joh. 15. 5.

CHAP. LI.

Remedy 1. Consideration of Gods power who is able to punish thy presumptions.

SUrely if any consideration would move thee (ô presumptuous person) that art dead in tres-

trespasses and sinnes, causing thee to arise from wickednesse, and to renounce thy presumptuous sinnes, this is not the least to consider that thou offendest God, and provokest the most high to anger; who is thy Creatour, and therefore to offend him is unthankfulnesse: Hee is thy preserver, to grieve him with thy sinnes is unkindnesse: He is thy redeemer, to provoke thy gracious Lord to anger with thy wickednesse is worse then madnesse: To these I may say, as *Moses* did to the Israelites. *Doe ye so requite the Lord, ô foolish people and unwise? Is not he thy Father that hath bought thee? hath not he made thee, and established thee.* He is the Lord of Hosts, and therefore able to revenge himselfe on thee. For all creatures are at his becke, every thing readily obeyeth him. He can send Legions of Angels to punish thee, when as one *Angell* shall take vengeance on thousands of men. Nay, he can command the vilest creatures,

Deu. 32. 6

2 Kin. 6. 17. 1 Kin. 19. 26.

tures, as locusts, caterpillars, the Canker-worme, and the Palmer-worme. These foure little and contemptible creatures are Gods *great army*, and shall sufficiently execute the will of their master on proud and rebellious man. How much more when the Lord *sendeth his foure sore judgements on the earth, the sword, the famine, the pestilence, and the noysome beasts, to cut off from it man and beast.* From the least of which God sweareth, *Noah, Daniel, and Job, three as just, as upright men as ever lived on the earth, yet shall they deliver neither sonne nor daughter, they shall deliver but their owne soules by their righteousnesse.* All these, and ten thousand more are at Gods command ready to fulfill his word, gladly executing his divine will upon sinfull and stubborne man, even *the starres in their courses fight against Sisera.* Wherefore feare to offend God, who is *a great King, and his name is dreadfull among the heathen.* It is a fault that deserveth the

Joel 2.25.

Ezek. 14. 21.

Ezek. 4.

Jud. 5. 20.

Mal. 1, 14

the greatest punishment to offend the person of a mortall Prince, whose breath is in his nostrils; how much more to offend God, before whom *the mountaines skip like rammes, and the little hils like young sheep, The earth is burnt at his presence, yea, the world, and all that dwell therein, The wrath of a King is as the roaring of a Lyon, the messenger of death. Who so provoketh him, sinneth against his owne soule.* If the wrath of a mortall man be as death, what is the wrath of an eternall God, *the highest majesty, the King of heaven, the King of Kings.* Surely whosoever sinneth against him, sinneth against his owne soule; he shorteneth his life, he increaseth his misery, and heapeth up woe. As for the anger of a King, or the wrath of a Prince, time may abate it, death may end it, musicke may asswage it, flight may frustrate it, bribes and gifts may mitigate it, intreaty may appease it, or friends may pacifie it. But as for the wrath of

Pſ. 114. 4
Nah. 1. 5.
Prov. 19. 12.
Prov. 16. 14.
Pro. 20. 2
Heb. 1 3.
Rev. 15.
Rev 19. 16.
1 Sam 2. 27,

of the Lord of Hosts, the *eternity of Israel*, it is to the wicked as himselfe, everlasting, eternall. No time can diminish it, for his being is not measured by time. Death cannot end it, for that is but the beginning of a wicked mans woe. Musicke cannot asswage it. The delicatest musicke in the eares of the holy One of Israel, is to him as the lowing of oxen, or as the bleating of sheep; and therefore God to the wicked Jewes cryeth, *Take away from me the noyse of thy songs, I will not heare the melody of Viols.* No flight can frustrate him: For *whither wilt thou goe from his Spirit, or whither wilt thou fly from his Sprit?* Bribes he will not accept, but he will be a sore punisher of all such. *Their silver and their gold shall not be able to deliver them in the day of the Wrath of the Lord. Treasures of wickednesse profit nothing, neither doth riches profit any thing in that day. Wherewith then wilt thou come before the Lord? or bow thy selfe before the high God?*

1 Sam. 15. 29.

Am. 5. 23.

Psal. 139. 7 8.

Eze. 7. 19
Zeph. 1. 18
Prov. 10. 2
Pro. 11. 4.

Mic. 6 6.
Joh. 9. 31.

In-

Intreaty will not prevaile with him. *God heareth not sinners, and the sacrifice of the wicked is an abomination.* What though thou goest with *thy flocks and herds to seeke the Lord, yet shalt thou not find him.* However *will God eat the flesh of Buls, or drinke the blood of Goats?* Friends cannot pacifie him, who will then dare to speak to the Lord, when as he is angry? Happily proud man will; for hee is a proud, and ejaculating worme, and dareth turne up his head, and looke the angry Almighty in the face: Yet he must know, that God can trample on him with his foot, and crush him into slime, out of which he was taken. Wherefore let the remembrance of Gods dreadfull majesty cause thee to feare to sin presumptuously in hope of impunity, lest the time come that thou shalt be grieved with thy selfe for offending God, when as thy sorrow will not help thee, nor thy griefe any way avayle thee.

Pro. 21. 27

Hos 5. 6.

Ps. 50. 13.

CHAP.

CHAP. LII.

2. *Consider Gods mercy.*

IF the consideration of Gods power will not move a secure sinner, or cause the presumptuous person to forsake his wickednesse, there is little hope that Gods mercy will move him. For now (me thinks) I see the presumptuous sinner cheering up himselfe, and even triumphing at the name of Gods mercy, that is, the object whereon his greatest hope is fixed, his surest confidence is placed. But consider that God is mercifull to thy selfe, to others of his children.

1. God is mercifull unto thee, how darest thou offend him? why art thou not afraid to provoke him to anger? *Despisest thou the riches of his goodnesse, and forbearance, and long-*

Rom. 2. 4.

long-suffering, not knowing that the goodnesse of God leadeth thee to repentance? However, it would be rather cruelty in God, then mercy, and a greater token of hatred then of love, for God to suffer thee to continue in sinne, and run on in wickednesse without afflictions, without punishments: *For after thy hardnesse, and impenitent heart, thou wouldest treasure up to thy selfe wrath against the day of wrath.* Isa. 1 5. Rom. 2. 5.

2. God is mercifull unto others: shall the dead bloud of *Abel cry aloud for vengeance* in the eares of the Lord? and shall not the vocall cries of his oppressed Saints ring aloud in the eares of the Almighty? Know ô man, that their Redeemer is mighty, *and hee shall plead their cause with thee. For the Lord will plead their cause, and will spoyle the soule of those that spoyled them.* God will permit the wicked for a while to afflict his people for their tryall, but suffer them he will not to oppresse them to Gen. 4. Prov. 23. 11. Prov. 22. 23.

their

their endleſſe hurt. God will *ſift the houſe of Iſrael among all nations, like as corne is ſifted in a ſieve: yet ſhall not the leaſt graine fall upon the earth.* Shall he be thus merciſull to their bodies, and ſhall not his tender mercy extend alſo to their more precious ſoules, whom the wicked hurt by oppreſſions and ſlanders, by evill examples, and reproachfull infamies.

Indeed if Gods fatherly care extended not to his children, nor his loving kindneſſe to them that feare him: if he regarded not the good of his choſen, and gave no eare to the requeſt of his ſervants, then might the tranſgreſſour run on in obſtinate ſinnes, and the preſumptuous perſon might continue his wicked rebellions: But ſhall the unjuſt Judge, which feared not God, nor regarded man, doe juſtice to the *importunate widdow, becauſe of her importunity; and ſhall not God avenge his owne elect, which cry day and night unto him, though he beare long with them.* Chriſt telleth

Luk. 18. 6,7.

leth them, *he will avenge them speedily.* He will surely heare their prayer, and will help them, *the Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgement to be punished.* 2 Pet. 2. 9

CHAP. LIII.

3. *Consider Gods Justice.*

IT is sufficient to rouze up the secure sinner out of his drowsie Lethargy of sinne, and to awake him out of his sleep of security, even but to consider the justice of God, the truth of his threatnings, and the infallible certainty of his judgements. For shall the onely begotten sonne of God suffer a reproachfull death, that the justice of God may not be impeached? and thinkest thou that God will violate

violate his justice in bringing thee to salvation without repentance. Art thou not a professed enemy to Christ, and refusest to be at league with him? and yet dost thou expect from him a mercifull deliverance from all calamities? Shall the faithfull Spouse of Christ the beloved Church of God, *drinke*
Isa 51.17 *at the hands of the Lord the cup of his fury, even the dregs of the cup of trembling, and wring them out?* And wilt thou continue in presumptuous sinnes, and thinke never to taste of it? Surely no, the
Jer.49.12 Lord himselfe hath said the contrary to wicked *Edom, Behold they whose judgement was not to drinke of the cup, have assuredly drunken, and art thou he that shalt altogether goe unpunished? thou shalt not goe unpunished, but thou shalt assuredly drinke of it.* Judgement must begin at the house of God, but end it will at the tabernacles of the
1 Pet.4.18 wicked. *If the righteous scarcely be saved, where shall the ungodly and sinners appeare?* Shall the justifying

ing the wicked be an abomination to the Lord? and yet shall God justifie the wicked, and reward the presumptuous person. Surely *God judgeth the righteous, and God is angry with the wicked every day; if he turne not, he will whet his sword, he hath bent his bow, and made it ready, he hath also prepared for them the instruments of death: He ordaineth his arrowes against the persecutors.* He hath a sword to meet with secure sinners, which with their presumptuous sinnes dare oppose the Lord of Hosts, and will fight with him hand to hand, which number out their sinnes according to Gods punishments. *Hee hath a bow to strike his enemies in the hinder parts.* Those which by flying suppose themselves to be safe out of the reach of his judgements, even those will he strike with the swift arrowes of his vengeance. Yet he whetteth his sword, that the wicked may take notice of the approaching stroake, and by their humble

Prov 17. 15.

Ps 7.11, 12, 13.

Ps. 78.66

humble submission prevent him striking. He hath bent his bow, and ordaineth his arrowes, that his enemies may take warning, and by unfained repentance stay the hand of the Lord from shooting: so unwilling is God to strike even the wicked, to punish even the secure sinner; but if the wicked will obstinately refuse to take notice of his approaching judgements, and will not submit themselves by turning unto him with all their heart. He whetteth this his sword that it may wound deeply; he maketh ready his arrowes, that they may make the deeper impression when they are sent out. If God put the sword into the hand of his punishing Angell: If he lay himselfe to his bow, and scatter the destroying arrowes of his judgements amongst you: when *the Lord commeth forth out of his place*, he is as the Psalmist saith, *as a mighty man, that shouteth by reason of wine*, that cannot, that will not be appeased, but will make

Mic. 4.

Ps. 78. 65.

make his enemies to feele the dint of his sword, and his rebellious adversaries to know the force of his anger. *His hand shall take hold of iudgement, and he will render vengeance to his adversaries, and will reward them that hate him. He will make his arrowes drunke with bloud, and his sword shall devoure flesh.* Then shall the wicked call for help, but none will heare, they shall cry aloud, but none shall answer; *they shall call to the mountaines to fall on them, and the hils to cover them from the fiercenesse of the Lambe, and from the wrath of him that sitteth on the throne*; from him who was a Lambe slaine for the righteous; and whom the wicked esteemed to be more meeke to them then a Lambe, which would not be provoked with their sinnes, or take notice of their rebellions. But these must know that God will be faithfull in fulfilling his threatnings. If wicked men will treasure up hoords of wrath, he will treasure up hoords of punishment.

Deu.32. 41,42.

Rev.6.16

nishment. If presumptuous sinners will sport themselves in sinnes, he will make them smart for it in his punishments, they shall feele what it is to abuse his gentlenesse, and deprive him of his justice. Justice and mercy are the two hands of God, with the hand of his mercy he rewardeth his children, and with the hand of his justice he punisheth his enemies: Wilt thou make God a monster, that hath one hand longer then another, that the hand of his mercy should be longer then the hand of his justice? No, know for a surety, that God will punish thee to the full for thy transgressions, and poure down his judgements on thee for thy rebellions; and because thou hast sinned against an infinite God, and canst not in this life satisfie the divine justice without repentance, thou shalt satisfie it in hell with an infinite punishment. Indeed our most gracious God is unwilling to punish sinfull man. *De suo optimus est, de nostro iustus est.* That

Cant. 2. 6.

Tertull.

God

God is good, proceedeth from his own divine nature, that he is just in punishing, it is long of our selves: If stubborne man will daily provoke him, how then can he forbeare? *Turne ye unto the Lord in repentance, and he will turne unto you in mercy.* Zac. 1. 3. *If you will repent of your evill wayes, God will repent of the evill punishments.* Jer. 18. 8. God sweareth as he liveth, *he hath no pleasure in the death of a sinner, but that he turne from his evill wayes, and live. Turne ye, turne ye from your evill wayes, for why will ye dye, ô house of Israel.* Ezek. 33. 11. Feare therefore (ô presumptuous sinner) to offend him, who is unwilling to punish thee here; but if thou wilt not be reclaimed by his mercy now, thou shalt be confounded by his justice afterwards: For although his mercy on earth triumpheth over his justice, yet in hell his justice shall triumph over his mercy, and then shalt thou perceive him to be just, whom now thou dost thinke to be all mercy.

CHAP. LIIII.

4. Consider Gods Omnipresency and Omniscience.

Sen. Epist. 11.

SEneca thought it the readiest way to reclaime a man from vice, to suppose alwaies some good man to be present with him: *Ut sic tanquam illo spectante vivamus, & omnia tanquam illo vidente faciamus*; and that they should live as *Cato* or *Lelius* looked on. If the dim eye of man be thus powerfull to restraine sinne, how much more effectuall ought the eye of God to be in withholding us from sinne, and keeping us from evill? It were therefore good to have this Motto not written in tables of stone, but engraven in the stony table of thy heart. *Deus videt, cave*, God seeth, take heed. It is a fault to be men-pleasers, to serve our temporall

rall Masters with eye-service; it is that which God hateth; but no fault to serve God with eye-service, it is that which God delighteth in, that which he accepteth. What can this consideration doe you harme, for whether you consider or no, God seeth it, God knoweth it. Gal. 4. 1.

How should God judge man, if he knew not the things of man? how should he reward every man according to his works? shall the humane creature know any thing which the divine Creatour is ignorant of? shall the conscience of man be privy to that which the omniscient *Jehovah* is ignorant of? shall thy *heart acquit or condemne thee? and shall not God, which is* καρδιογνώστης, *the searcher of the heart, and the trier of the reines know it?* shall he that gave the two eyes, want an eye himselfe? or shall he have eyes like Idols, and see not? shall not he that is present in all places, know all things? yes, surely, *Qui implet omnia, videt omnia.* 1 Joh. 3. 20. Fulgent.

nia. He which seeth all things, knoweth all things. As his mercy is over all his works, so his eye is over all our works. God telleth the Jewes that he will make *an* Zeph. 1. 12 *universall ransacke in Jerusalem*; and that none may escape by hiding, he *will search*; and lest they should goe into the darke, he will light *a candle*, and then will he punish them. It is spoken to our capacity: For if mans understanding had not been darkened with sinne and ignorance, this candle had not been lighted, this candle serveth onely to light our understanding, not to shew any thing unto God; for he knoweth all things, and needeth no such weake meanes to direct him.

Prov. 25. 2 *It is the glory of a King to search out a matter*, and shall it not be the honour of the King of Kings, the glory of God to know every Prov. 15. 11. thing. *Hell and destruction are before the Lord, how much rather the hearts of the children of men.* The want of this consideration caused great

great iniquity in Judah, and sinne in Israel. For they say, *The Lord hath forsaken the earth, the Lord seeth not.* How doth God punish them? they suppose God had forsaken the earth. God will punish them on the earth: they thought God to be without an all-seeing eye. His eye shall not spare them, he will not behold them with any pitty. *As for me also* (saith the Lord) *mine eye shall not spare, neither will I have pitty; but I will recompence their way upon their heads.* Oh therefore that presumptuous sinners would consider this all-seeing eye of God, that this might be a bridle to restraine them from sinning in the sight of God. Feare and shame withhold him in the sight of man from sinning. Let him be afraid and ashamed to sin, seeing God seeth him, he looketh on him. Say therefore in every temptation with *Joseph, how shall I doe this, and sin against God.*

Ezek. 9. 9.

Ezek. 9. 10.

Gen. 39.

CHAP. LV.

2. *Remedy, The word preached.*

WHen *Peter* slept in the prison of *Herod* between two souldiers, bound with two chains, and the Keepers before the doore kept the prison; yet the Angell of the Lord comming to him, opened the doore, and smote him on the side, and said, *Arise up quickly, and his chaine fell off from him*, and so he was freed out of prison. So though a Christian sleep securely in sinne, in the prison of the Devill, betweene these two souldiers of his, the world, and the flesh, being also bound with two chaines, inwardly bound with the chaine of a perverse will, and outwardly tied with the chaine of a bad custome: yet when *an Angell*

Act. 12. 6, 7.

Rev. 2. 1.

of

of the Church, a faithfull Minister of God, striketh his heart by a sharp reprehension out of the word, bidding him to arise up quickly: He by the consideration of his dangerous estate, by the power of Gods holy Spirit, working by his word, ariseth up quickly, and these his chaines fall off from him, and so is freed from this his estate. Wherefore amongst all the blessings which God bestoweth on the Church here on earth, it is not the least, it is nor the meanest, in that he hath vouchsafed to raise up Prophets in his Church, and Ministers amongst his people: For now we have this treasure in earthen vessels. These are (as *Elihu* speaketh in his own person) *in Gods stead, they are also formed out of the clay. Behold their terrour shall not make thee afraid, neither shall their hand be heavy upon thee.* These shew you the holy Scriptures, and expound unto you the sacred writings of the Prophets and Apostles, *which are able to make the*

2 Cor. 4 7

Job 33. 6,7.

2 Tim. 3. 5.

2 Tim. 3. 17. *man of God wise unto salvation, throughly furnished unto all good works.* For these Scriptures are as

Ecc. 12. 11 *goads and nayles,* both to stay and strengthen the weake Christian in his wavering unconstancy. It is

Mat. 3 10. *an axe* to cut and hew downe all spirituall wickednesse. It is as a

Heb. 4. 12 *two edged sword,* to cut off the proud swelling of our corrupt affections.

Jer. 23. 29 It is a *hammer* to breake in peeces our stony hearts. It is a *light*

Psal. 119. to direct our feet in the way of peace. It is a *lanterne* that giveth light to us walking in the wayes

Heb. 9. of darknesse. It is the *Testament of Christ,* which he left us when he departed out of this world, whither Gods children are to resort to know the mind of their Father. It is the onely food of a Christian soule, for the weake and tender babes in Christ, there is

1 Pet. 2. 2 *milke,* for them of full age, there is

Heb. 5. 12. *stronger meat.* The two Testaments, are *duo ubera Ecclesiæ,* the two breasts of the *Church,* wherewith she nourisheth all her children.

dren. In this word should a Christian meditate, it should be *primitias Resurrectionis*, our morning meditation; and with *Jacob*, being awaked out of sleep, thinke of God; it should be also *nocturnas lucubrationes*; our night studies, we should *delight in the Law of God, and on that Law meditate day and night.* It is *the sword of the Spirit*, which every Christian is to weare to the offending of his enemy, and the defending of himselfe. Christ our most valiant captaine hath left us his example for the performance of it. When the Devill assaulted him, he fought with no other weapon but with scripture. He answered all his temptations with a *scriptum est*, it is written. *Dauid* taking *Sauls* burdensome armour to fight with *Goliah* was not able to goe with it, He therefore layeth aside that, and goeth with other, a staffe in his hand, and a stone in his scrip. If a Christian take the armour of this world, to fight with this *Goliah*; if he useth the

Origen.
Gen. 28. 16.
Psal. 1. 2.
Eph. 6. 17.
Mat. 4.
1 Sam. 17.

wisedome of this flesh to encounter with the Devill, he useth too cumbersome an armour, these are ready to presse us downe into hell; therfore a Christian must take other armour, a staffe, or a stone. The Lord or his Word, this must be a staffe to support him, that must be a stone to wound this *Goliah* in the forehead. Our naturall wisedome *non excindit vitia, sed abscondit peccata.* It onely hideth sinnes uglinesse, it taketh it not away. By naturall reason mans subtilty is restrained, but Satans is increased. For this wisedome of the world is but as *owles eyes, which seeth something in the darke, nothing in the light*; but we are onely guided by this word of truth, this *girdle of truth* must be about our loynes, whose author is the *God of truth*; whose inspirer is the *Spirit of truth*; whose subject is Christ, which is *Truth* it self, with this may we descry all the cunning falshoods of that arch-lyar, the Devil, *who abode not in the truth, be-*

Lactan. de fals. sapient. cap. 26.

Basil.

Eph. 6. 14

Joh. 17. 3.

Joh. 16. 13.

Joh. 14. 3.

Joh. 8. 44.

because there is no truth in him, when he speaketh a lye, he speaketh of his owne, for he is a lyar, and the father thereof.

CHAP. LVI.

Remedy 3. A true beliefe in God.

THe presumptuous sinner being ready to sinke in the poole of eternall destruction, greedily catcheth at strawes or reeds, hoping thereby to escape safely; but that doth more intangle him, more endanger his safety. He layeth hold on all the mercifull promises of Christ, which are granted to the repenting sinner. He supposeth because God is mercifull, he may be sinfull, which doth more intangle him in sinne, more endanger his eternall life. He readeth no mercifull promise, but he applyeth

plieth it to himselfe. Like the frantique Athenian, of whom it is storied, who having lost a boat, thought every ship he saw to be his owne. If there be any thing in the Scriptures that seemeth to cherish his sinnes, or to excuse his fault; or if there drop any pleasing thing out of the mouth of some honey-mouthed Prophet, which *crieth peace, peace, when there is no peace*, that he thinketh is spoken to him, he accounteth that his own: or, if *proximus ardet Ucalegon*, it touch onely his neighbours faults, he greedily catcheth at that. But if he readeth or heareth any thing that toucheth his owne amendment, that is easily forgotten; yet if it toucheth him more neerely, he will remember it, but it is only that he may revenge himselfe on the Minister; and at his fittest opportunity cast forth some poysonous aspersion on his person, and on his calling. For he cannot endure to have any threatning mentioned against his darling

Elianus Hist.

Jer. 6. 14

Virg. Æn.

darling sinne, or to heare his beloved wickednesse spoken against. If bribing *Festus* heare *Paul* discourse of *judgement to come, temperance, and righteousnesse. Paul* (as *Festus* may thinke) aimeth at him. He must goe his way for this time, and when there is a more convenient season, he shall be called for againe. Happily at another time he will not fall to discourse of this nipping subject, and so will not disquiet *Festus* sleeping conscience. Wicked *Herod can be contents to heare John gladly of many things*, speaking of repentance in generall; but if he once particularize with *Herod*, and reprove him for *Herodias his brother Philips wife, and for all the evils that Herod had done*. Let *John* the Baptist have never so strict a commission from the Lord to performe it, that is nothing; that may not, it cannot excuse him: *John* is too sawcy a Prophet to speake thus roundly to a King. Shut him in prison, barre him of his liberty, and

Act. 24. 25

Mar. 6. 20.

Luk. 3. 19

and if he will not yet hold his tongue, chop off his head. The Scribes can well endure to heare Luk. 11. Christ reproove the *Pharisees*, but if he once joyne *Scribes and Pharisees* in his reprehension, the Scribes will take exceptions, and tell him in plaine termes, *Master,* Luk. 11. 45. *thou reproovest us also.* Such is the proud nature of man, that he scorneth that his actions should bee scanned by the Lords Ministers, that they should denounce threatnings against him. But if any Prophet of the Lord shall boldly reprove vice: *If he tell Judah of her sinnes, and Israel of her transgressions:* Am. 7. 13. *If he prophesie against Bethel, and drop his word against the house of Isaac,* he must flee to another place to prophesie there. *But if he* Isa. 58. 1. *cry aloud, and spare not, if he lift up his voice like a trumpet, and shew Gods people their transgressions, and the house of Iacob their sinnes.* If by denouncing the threatnings of the Lord of Hosts against the obstinate, and by manifesting his approaching

proaching judgements to them, he causeth sorrow to arise in their hearts, and maketh them pricked in their consciences, there are thousand shifts to deceive the world, and to gull themselves. Some apply the effects of these considerations to melancholy, and therefore he will purge it away with Physicke. Another thinketh it to be heart-qualmes, and he will remove it by reading of merry books. A third sort judgeth it to be his idle and sickebraine fantasie, that disquieteth and oppresseth him; and therefore, the swinish drunkard will drinke it away, the prodigall gamester will play it away, the voluptuous Epicure will sport it away. But this is not the way to kill sinne, if thou wilt reap any benefit by the word, thou must be as well content to heare Gods threatnings, as embrace his mercifull promises; and thou must acknowledge his justice in the one, as well as his mercy in the other. Then wilt thou be afraid to commit

mit these things, which now thou never blinkest at, and this will stirre up sorrow in thee for those transgressions, which once with joy thou greedily committedst, and then by the working of Gods Spirit thou shalt feare him with a filiall feare, although afore a servile dread would not worke on thee.

CHAP. LVII.

4. Remedy. Watchfulnesse and vowing of newnesse of life.

THose which are daily opposed by a watchfull enemy, gladly seeking all convenient opportunities to hurt, and overthrow them will surely watch: how behoofefull therefore, and necessary is it for Christians to watch, seeing their enemy the Devill is a vigilant and a malitious enemy, that

that continually lyeth in ambush, alwayes desiring some opportunity to hurt, if not to overthrow them. The world also is a backe friend without, and the flesh a traitour within, easily on any condition ready to betray them into the hands of this soule-devouring enemy. This duty of watchfulnesse was the last that Christ enjoyned all to performe, even a little before his death. Now the last words of a dying friend take alwaies the deepest impression in the heart of man. Faile not then to performe so excellent, so necessary a duty as watchfulnesse is; but live so alwayes, as if that houre, that moment were the last houre, the last moment of this thy life: so shall death be neither unwelcome, nor hurtfull unto thee; and that thou mayest the better cast off sinne, and more easily subdue thy lusts, vow with a serious resolution never willingly to commit these presumptuous sinnes. For although sinnes of ignorance cannot be thus taken

Mar. 13. last. Mar. 14. 38.

taken away; yet surely this stedfast purpose and firme resolution of leading a new life, will be an especiall Antidote against known sinnes, and a preservative against Satans temptations. *Vota sunt munimenta temptationis, non fundamenta novæ religionis.* Vowes are to keep you from temptation, but not that ye may build thereon a new forme of religion. Ye have vowed newnesse of life in Baptisme: now comming to yeares, ye should make good your promise made in Baptisme, and resolve never to fall willingly into your former sinnes.

Yet take heed after this your vow, that the Devill produce not some occasion, whereby he should breake this vow; for then afterwards will thy wickednesse be so strong, that without Gods especiall grace, he will make conscience of neither vow, nor sinne, and so shalt thou adde to sinne by vowing and not paying, and then

Eccl. 5. 5. *better it is that you should not vow,*

then

then ye should vow, and not pay.

Resolve therefore to avoid all occasions for a weeke, a moneth, or a yeare, and then will the strength of thy sinne be weakned in thee, that those sinnes which were once most difficultly refrained, are now hardly committed; and ye shall extremely hate these sinnes, which once ye were exceedingly delighted with: and deale ye must with sinne, as *Amnon* did with his sister *Thamar, who hated her exceedingly, so that the hatred wherewith he hated her, was greater then the love wherewith he loved her.* 2 Sam. 13 15.

CHAP.

CHAP. LVIII.

5. *Remedy. Repentance.*

Ezek. 18. 30.

REpent and turne your selves from all your evill wayes, and so iniquity shall not be your ruine: For

Lactan.

Qui peccare desinit, mortalem Dei iram efficit. When man ceaseth from sinne, God ceaseth from punishment. *Revertemur prius prevertemur.* Let thy repentance prevent Gods judgements, lest Gods judgements prevent thy repentance. Now it is necessary to him that will truly put off sinne, to deale with it as a beggar, which is to be cloathed in costly silkes and velvets; hee must put off his tattered ragges afore he can put on his rich apparell; and that Christian which will put on Christ and his righteousnesse, must first put off sinne. The old man must be mortified afore

afore the new man can live in thee. There muſt be in thee a killing and a crucifying of ſin afore the life of grace can be either raiſed, or quickned in thee. Thou muſt be divorced from the Devill, afore thou canſt be married to Chriſt. As he that will draw an exact picture in any table, muſt firſt waſh out thence all the blurs and ſtaines in it, ere that he can draw the lively portraicture of any faire image: So he that will delineate the true image of God in his ſoule, muſt rub out the blurs and ſpots, with which by originall and actuall ſinnes his ſoule is ſtained and polluted; and Satans character muſt be waſhed out with repenting teares, afore the lively image of God can be made in thee. He muſt take away all ſins, eſpecially ſinnes of preſumption, theſe muſt not appeare to the eye of the world. *Si trabes eſt in oculo, ſtrues eſt in corde.* If there bee a beame in thine eye, there is a whole ſtacke in thy heart. This *Auguſt.*

re-

repentance will be a means to reconcile heaven and earth, and set God and man at peace and unity. God for the sinnes of Judah is sorely displeased with them, and his wrath is so farre incensed against that land, that intreaties shall not prevaile with him, though
Isa.1.15. *they make many prayers, yet he will not heare.* Howbeit afterwards God is pleased to accept of a parle, and will blot out their former iniquities, when they breake off the former course of their sinnes. *Come*
Isa.1.18. *now, and let us reason together* (saith the Lord) *though your sinnes be as skarlet, they shall be as white as snow, though they be red like crimson, they shall be as wooll.* For *Re-*
Luk.24.47. *pentance and remission of sinnes* are like sinne and punishment, inseparable companions. None can tast of the sweetnesse of the one, unlesse he tast of the bitternesse of
Act.3.19. the other. Wherefore *repent of thy sinnes, and be converted, that your sinnes may be blotted out when the time of refreshing is come.* It is the

first

first degree of happineſſe not to ſinne, the ſecond is to repent; if he doe ſinne, thou canſt not attaine the firſt, ſtrive therefore for the latter: Now repentance hath three principall acts: 1. A confeſſion of our ſinnes to God, whom we have chiefly offended. 2. Contrition, or a godly ſorrow, becauſe we have offended ſo kinde a God, and grieved ſo mercifull a Father. 3. Dereliction, or forſaking ſinne, and an utter abhorring of our former iniquities, and not *turning againe with the dog to his vomit, and the ſow that was waſhed to the wallowing in the mire.* Where ye may ſee in repentance God commandeth no Antichriſtian penance, ſuch as Papiſts uſe: no Mahumenatiſh Idiatiſme, ſuch as Turks performe, neither requireth he devilliſh beatings, ſuch as Virginean Pagans ſuffer. But in ſtead of theſe to further a true Chriſtians humiliation, and to increaſe the mortification of thoſe preſumptuous ſinnes, which proceed

P.t.2.22

ceed from his proud and unruly flesh, adde fasting as a good remedy against sinne, an excellent help to repentance, and an especiall meanes to stirre up his heart unto prayer, which is the last Remedy that I will treat of.

CHAP. LIX.

6. Remedy, Prayer. 1. Pray thy selfe.

THat King which is not able of himselfe to meet with a politicke and potent enemy that invadeth his countrey, will in time require aid from some confederate Prince, especially of these who beare greatest enmity to his enemy, lest otherwise his bloud-thirsting enemy depopulate his countrey, and deprive him of his kingdome. We in this vale of misery wage warre with a potent and a po-

politick enemy. *For we wrestle not against flesh and bloud, but against principalities, against powers, against the rulers of the darknesse of this world, against spiritual wickednes in high places.* These by force & policy invade our souls, tempting us stil to destroy us. Let us in time seeke help from Christ the King of righteousnesse, who also fighteth against this our enemy, lest the Devill otherwise possesse your soules, and robbing you of all vertues, deprive you of that eternall kingdome of heaven. Pray therefore unto Christ with *Jehosophat, O our God, wilt thou not judge them? for we have no might against this great company, that commeth against us, neither know we what to doe, but our eyes are upon thee.*

Eph. 6. 12

Rev. 12. 8.

2 Chr. 20. 12.

Prayer is the fountaine and streame, the cause and the effect of other graces. For *fervent prayer*, which is most effectuall, requireth strong faith, assured hope, and firme love to God, and charity to our neighbour. For these doe make effectuall prayer, and

Jam. 5. 16.

that increaseth those. For where fervent prayer is, there will be a strengthening of faith, an increase of hope, and a quickning of our love towards God, and charity toward our neighbour. It is the key that openeth the treasure of Gods bounty. It is a faithfull Embassador which we are to dispatch for heaven, most quickest for speed, and most importunate to be granted. It is that which the *holy Spirit of God teacheth us*; and therefore sure it is most beneficiall, most excellent, which God himselfe vouchsafeth to instruct his children in. It is an easie duty to the godly, it is but *aske and receive, seeke, and to finde, to knocke, and to bee opened.* What more easie means can there be, and yet at such an easie rate is heaven, and all heavenly graces to be gotten, to be obtained? for *qui hortatur ut petas; qui promittit, si petas: numne negat, quum petas.* Will he deny thee asking, which exhorteth thee to *call upon in trouble,* and

Rom. 8. 26.

Mat 7.

Ps. 50. 15.

and hath promised to heare thee. No surely, *aut dabit quod petimus, aut quod melius esse nobis.* He will either give thee that which thou desirest, or that which is more profitable for thee then that which thou desirest: For God is so farre from rejecting thy prayers, that when there is onely in thee a resolution to pray, he accepteth it, he rewardeth it. *David*, that man of God is resolving by prayer *to confesse his sinne*: God forgiveth him on this his resolution. So gracious is the Lord in hearing the petitions, and granting the requests of his servants, *that before they call* (saith the Lord) *I will answer, and whiles they are yet speaking, I will heare.* Hee that heard *Hezekiah* praying for long life, will not he much rather attend unto thy prayer, if thou prayest for mortification of sinne, for spirituall life of grace here, and eternall life of glory hereafter. Seeing the requests for spirituall graces are with him more acceptable, more welcome.

Bern. in quod. ser. 5

Psal. 32. 5.

Isa. 65. 24.

Isa. 38.

1 Kin. 3. 9, 10. Exod. 5. 22, 23. Exod. 6. 1.

Moses seemed rather to expostulate with God, then to pray unto him; yet the Lord regarded the faith of his servants prayer, and passed by his infirmities: so acceptable is prayer unto the Lord, and and so ready is he to heare the weake desires of his Saints. *Asa oppressed with a thousand thousand footmen, and three hundred chariots,* cryed unto the Lord, and he delivered them into his hands. For as *Hanani* the Seer told him, *The eyes of the Lord run too and fro, throughout the whole earth, to shew himselfe strong in the behalfe of them whose heart is perfect toward him.* Which powre out their requests before him, and shew him of their trouble: yet although prayer is thus effectuall, few or none know the fruits and effects of it; but they which have the Spirit of God teaching them how to pray, neither do they alwaies know the excellency of it, but when God for their sinnes withdraweth his Spirit from them, that they cannot

2 Chro. 14 9.

2 Chr. 16. 9.

pray,

pray, then doe they perceive and feele the losse of that divine gift, which they esteemed to be naturall and common.

Pray therefore for the Spirit of God to direct thee in this duty, that thou mayest come boldly unto the throne of grace, and obtaine *mercy, and finde grace to help in time of need*; and then pray with *David, Keep thy servant from presumptuous sinnes, let them not have dominion over me, then shall I be upright, and I shall be innocent from the great transgression.* Heb. 4. 16. Ps. 19. 13

CHAP. LX.

2. Desire other mens prayers.

Such is the miserable estate of many, that God will stop his eares when they pray: *though they make many prayers; yet he will not* Isa. 1. 15.

heare, because their hands are full of bloud. They lye in some bloudy sinne unrepented of, therefore God will not heare, he will not help them. It were good for these to desire other mens prayers. Saint *Augustine* being fallen into the dangerous errors of the wicked Manichees, was after converted by his mothers prayers; so he that was afore the sonne of her wombe, was afterward called *Filius lachrymarum*, the sonne of her teares.

Exod 14. 10. The Israelites *cried out unto the Lord.* God heareth them not, he seemeth not to regard them. *Moses* is silent, onely prayeth in his heart; yet the Lord saith unto him, *why cryest thou unto me.* Will ye know the reason of this the Lords dealing: The Israelites prayed for themselves; but *Moses* prayed for the Israelites. *Moses* praying for himselfe is denyed, but praying for the Israelites never denyed. No, not when they had committed that abominable sinne of *Idolatry*: For that prayer, which

Ex 14, 15.

Deut. 3. 25

which is for our Christian brethren, proceedeth from charity, which most of all delighteth God, neither are we then too absolute in petitioning of earthly things; but desiring them with a relation to Gods good will and pleasure; and therefore God giveth eare to our prayers in other mens causes, whereas oftentimes in our owne cause for the want of the forementioned duties, or some other impediment, we are neglected, not regarded. *Amos praying for Israel*, caused God to repent of three severall judgements, which he purposed to bring on them. The husbandman in the Gospell, although he was resolved *to cut downe his barren fig-tree, because it cumbred the ground*; yet at the request of the Vine-dresser, he was content to deferre it one yeare longer. So delightfull a thing is it to God, and so pleasing to his divine Majesty for to see brethren to dwell together in unity, and by prayer to have a fellow-feeling of each

Am 7.

Luk. 13. 6, 7.

others

others misery, that God will grant thee that for anothers request, which he would not at thy owne: yet take heed, that thou by relying on others mens prayers, neglectest not thy owne; other men for want of a fellow-feeling charity may be carelesse of this duty; and if not so, yet thy presumptuous sinnes may so hinder their prayers, that God will not heare them in thy cause, nor grant their requests in thy behalfe. Wherefore to keep thee from sin, and to deter thee from wickednes, with Saint *Jerome* let the Arch-angels Trumpet be alwaies sounding in thine eares, with a voyce crying, *Surgite mortui, & venite ad judicium*, Arise ye dead, and come to judgement: so shall not thy prayers, nor the prayers of others for thee be hindered by thy sins of presumption, and thy life shall bee godly, and thy death happy, that thou needest not bee ashamed to live, nor feare to dye. Which God of his infi-

1 Sam. 16. 1.

nite

nite mercy grant unto thee, for his deare Sonne Jesus Christs sake, our Lord and onely Saviour.

FINIS.

April 16. 1641.

Imprimatur,
Tho. Wykes.

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